

SUPPLEMENT

TO THE

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[GRATIS.]

THE BAPTIST UNION OF ENGLAND AND WALES.

The autumnal meeting of the Baptist Union was held last week at Cardiff, the most flourishing seaport of South Wales, and as much favoured with rain as Manchester. Of the town and its Nonconformist places of worship, the *Freeman* says:—

Its objects of interest are by no means numerous. The docks, belonging to the young Marquis of Bute, which bring him in, we are told, upwards of 30,000*l.* a-year, are the most prominent objects of a stranger's curiosity. The eastern dock is believed to be the largest single dock in this country. Cardiff Castle is interesting as the scene of the imprisonment and death of Robert, Duke of Normandy. Then you have Llandaff Cathedral within easy walking distance, and the town itself, with its picturesque modern Gothic buildings, is worthy of a visit. Cardiff is rising in commercial importance daily. Its moral character is improving, and its old reputation for depravity is being gradually changed for the better. It is noteworthy, too, how rapidly churches and chapels are being erected in the west end of the town. In one road, we observed a large number of such new buildings, and our own body has not been behind in chapel-building. Bethany Chapel—now a very handsome structure interiorly—has been rebuilt on the site of the former building, within the last two or three years, and Mr. E. Griffiths, the pastor, has a large and influential congregation. Tredegarville Chapel, in the Roath-road, was built through the personal influence of the Rev. Alfred Tilly, and was an offshoot of the mother church. Indeed, all the English Baptist chapels of Cardiff are offshoots of Bethany Church. Bethel Chapel and Hope Chapel are in a flourishing condition. There are also four Welsh chapels; so that the Baptist denomination is admirably represented in a town of forty thousand inhabitants.

On Monday night there were meetings for united prayer. At Bethany Chapel an English service was held. The body of the chapel was well filled. At the Tabernacle, a service in Welsh was conducted. The attendance was not so large. On Tuesday morning, at eight o'clock, there was a service for the young at Bethany Chapel, which will accommodate a thousand persons, and was crowded with both young men and maidens and grown-up persons. The Rev. C. Williams, of Southampton, assisted in the service, and the Rev. Arthur Mursell, of Stockwell, preached a sermon. The service is spoken of as one of the most interesting and impressive character.

MISSIONARY MEETINGS.

At ten o'clock the Missionary Committee assembled in the large vestry of the same chapel. The chair was taken by the Rev. J. Howard Hinton. Dr. Underhill, the Rev. F. Trestrail, and a large number of ministers were present. Dinner and tea were provided for the friends at the chapel, between which the delegates occupied themselves in visiting the docks.

In the evening a public meeting of the Baptist Missionary Society was held in Bethany Chapel. The chapel was crowded, and, as many were waiting outside, a second meeting was held in the Tabernacle Chapel, which was three parts filled by an attentive audience, presided over by J. Tritton, Esq., the treasurer of the society. Addresses in English and Welsh were delivered.

Mr. G. F. Muntz, of Birmingham, occupied the chair at the larger meeting. Prayer having been offered by the Rev. Thomas Burdett, M.A., of Tenby, the CHAIRMAN said they were met there that evening to celebrate the seventy-fifth anniversary of the great work which had been done by their society in the name of the Lord. Its success had been very great hitherto, but he asked whether it should not continue and become still greater. He found that they had begun with an income of 13*l.*, and though the present income was very encouraging in its amount, yet they must all admit it should be much higher, if not double what it had been. He looked upon this celebration as a great event which would act as a stimulant to the people, and if they heartily entered into the work, they would be certain to achieve a great success. The Rev. HUGH JONES, M.A., president of Llangollen College, moved a resolution of thankfulness in a Welsh speech, which was seconded by the Rev. CHARLES WILLIAMS, of Southampton, in a long and eloquent speech, in which he compared the success of missions with the

comparative failures of more earthly institutions, and reviewed the work done by the Baptist Society in India, and in other parts of the world. In referring to what had been called the Jamaica rebellion of 1865, he said that the expression of a wish by Sir Henry Storks that the Baptists should establish a mission in Morant Bay was a sufficient testimonial to the value of missionary work. It was true that they called themselves Baptists, but they were still more Christians, and they would hold fast in brotherhood every Christian whatever he called himself. The Rev. Dr. WARREN, secretary of the American Baptist Union, at the request of the chairman, then moved the second resolution, which was to the effect that the meeting commended to increased support by the public the Baptist Missionary Society. He was a native of America—a thorough-going Yankee—but he never had or never should forget that England was their mother. She was a very good mother too, though she was not without her faults, and in conclusion, he could only say, "God bless you! God bless you!" The Rev. J. C. PIKE, of Leicester, secretary to the General Baptist Missionary Society, next addressed the meeting. He was followed by the Rev. CORNELIUS GRIFFITHS, of Merthyr, who spoke in Welsh. It was a speech which set all the Welsh people on fire, and the excitement and applause were such as could only be witnessed in a Welsh audience.

THE CHAIRMAN'S ADDRESS.

The Baptist Union commenced its sittings at half-past ten o'clock on Wednesday. It was preceded by a devotional service conducted by the Rev. Dr. THOMAS, of Pontypool College, and a number of earnest prayers were offered by various ministers. The chapel was crowded—the delegates occupying the body of the building.

The Hon. and Rev. BAPTIST NOEL, the chairman for the year, was received with loud and prolonged applause. After a few introductory words relative to the devotional services, and the spirit in which they had been conducted, the chairman read an address on Christian discipleship, and the work of the church, and the duties devolving upon Baptist churches. He said that, owing obedience only to Christ, they could not belong to the Establishment, because they could not allow the State to interfere with His laws, or to usurp His functions, by determining who should or should not be pastors, or by preventing the church discipline which He had prescribed. And on the same ground of obedience they were obliged to differ from their Congregational brethren by baptizing believers alone, and maintain the discipline which the Lord's apostles had enjoined. They could allow no officer of the Crown, no bishop, no patron, to put over them—as many patrons within the Establishment did—pastors who were unsound in doctrine or unchristian in life; but they must see to it that their bishops or pastors had the qualifications required by Christ. It was their duty to publish the Gospel, which was equally remote from sacerdotal errors and rationalistic notions, which nestled together in the Establishment, and were alike tolerated by the ecclesiastical courts as compatible with clerical engagements, by which means they were established as an active poison in thousands of the parishes of our land. Their strength lay in urging solemn truths upon men's minds with the authority of God. Those truths were contained in Scripture. Being compelled to be Dissenters, they were regarded by Romish Ritualists and sacerdotalists as obstinate heretics and schismatics. Many clergymen not only excluded them from their pulpits, and denied their claims to be ministers of Christ, but also refused all friendly relations with them, and would not unite with them in prayer to God, or in any object of simple benevolence. Evangelical clergymen sometimes manifested this feeling, and occasionally the dislike of those who were not Evangelical took a more active form. In all such instances they had one grand rule to guide them. It was not without use to remember the maxim of Solomon, "A soft answer turneth away wrath." But there was a loftier law of the New Testament, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Be not overcome of evil, but overcome evil with good." If they gave themselves to convert the unconverted, by preaching Christ, and then to perfect the saints, recommending by blameless lives the truths which they taught in a pacific spirit, they could obtain their Lord's approbation, if they could not dissipate the prejudices of

their opponents. Circumstances were now aiding them—

"There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." Such a tide is now set in. Never had the poorer classes, among whom we chiefly labour, such facilities for self-cultivation, or so much social influence. The universal diffusion of the Bible, the education of the members of our churches in day and Sunday-schools, the liberty which enables them to profess faith in Christ without suffering much if any persecution, and the opportunities which they have of preaching Christ, give our members a social importance which they never had before. The recent Reform Bill which many dread, may make us thankful. On the one hand, every patriot who contemplates the descent of power into the hands of the working classes, may be thankful that there are so many of our members who, both by their word and their example, diffuse among them respect for law and loyalty to Government; and, on the other, we, their pastors, have the additional satisfaction of knowing that their social elevation will increase their Christian influence with all who are associated with them. Our churches are daily growing in numbers and in knowledge, which, besides adding to their comfort, has a favourable influence upon the morals and order of the whole community.

Still, brethren, the facilities for action we enjoy, or may obtain, cannot lessen our need of the continued supply of the Spirit of God. God has said, "I will pour out my Spirit upon all flesh." That great promise, which began to be accomplished on the day of Pentecost, will receive a growing fulfilment till "All nations shall be blessed in Christ." But, as at the beginning, so now, the Holy Spirit works by believers. Three thousand were converted to Christ on the day of Pentecost, by a hundred and twenty poor, illiterate, uninfluential Galileans, chiefly of the working classes, who, full of the Spirit, and therefore full of faith, hope, love, and joy, preached Christ to them. We no less are commanded to be "filled with the Spirit," and God gives His Spirit to His children in proportion to their faith and prayers. He is therefore as ready to work by us as He was by the hundred and twenty; and if we and the members of our churches are, through the Spirit, so filled with faith, hope, love, and joy, that we love and preach as the hundred and twenty did, we may yet see a large accession to our numbers, and a great work of grace throughout the land.

The reading of this address was frequently interrupted by warm plaudits, and at its close there was a round of applause.

The Rev. Dr. Hoby asked whether, since so much had been said of Pan-Anglican and Pan-Italian Synods, theirs might not be called a Pan-Baptist assembly? He referred to the opening inspirations of the chairman before he came to his address. He moved that the best thanks of the session be given to the chairman for his excellent address, and that he be respectfully requested to print it. He admired the elegance, clear logic, and mighty power of the arguments, which were calculated to win their judgments and hearts. (Great applause.) Though separated from the Church of England, the clergy still knew Mr. Noel, and marked him; and they should lift up their hearts and souls to the Father of Light, that what they had heard might find its way to the hearts of those who had once been connected with him.

The Rev. NATHANIEL THOMAS seconded the motion. He felt devoutly thankful to God for what they had heard that morning, and witnessed at the beginning of the week. They, in Cardiff, had had during the past month many difficulties to contend against; but he felt sure that the meetings of the Baptist Union were already a success.

The resolution was carried unanimously.

Mr. NOEL, in responding observed, with reference to what Dr. Hoby had remarked, that on one occasion, after having read a paper before the Union, it was said of him by an Episcopalian, "Why, poor Baptist Noel is at length gibbeted as a Dissenter." He could not but ask what gallows had been erected, and felt inclined to suggest whether it was like Haman's, and was intended to hang those who erected it.

At this point, the Rev. H. VARLEY, of Notting-hill, suggested that prayer should be offered. Accordingly the Rev. J. H. HINTON offered up supplication on behalf of the ministers.

J. EVANS, Esq., Brecon, introduced Mr. L. JENKINS, who read an address from the Baptist Union of Wales welcoming the English Union to the Principality of Wales.

MESSAGE OF THE COMMITTEE.

The Rev. J. H. MILLARD then read the message of the committee, which said:—

Before the commencement of this century there were but seventy-five Baptist churches in all the Principality of Wales; they now number, exclusive of membership,

453, and of these about 170 have come into being during the last twenty-five years. At the beginning of this century the church-members of our denomination in Wales probably did not amount to 4,000; they now exceed 52,000. This rapid increase, unequalled in any other part of the kingdom, is doubtless due, in measure, to the great development of trade and commerce, and the consequent growth of the population in some localities; but it is due to our Welsh brethren to acknowledge that, under the Divine blessing, which always attends on such graces, it is mainly attributable to the holy and self-denying zeal with which they have seized on every opportunity of founding new churches, and otherwise promoting the best interests of Zion. And we cannot but express a confident expectation and hope that the spectacle of so many flourishing churches in a comparatively small population, and the privilege of holding communion with their zealous pastors and deacons, will prove an encouraging and healthful stimulus to all of us in our future efforts for the extension of Christ's kingdom; whilst a more cordial sympathy and hearty co-operation will henceforth obtain between the English and Welsh sections of the denomination in all our great denominational undertakings.

The message went on to describe the various subjects that would engage the attention of the conference, and stated it would be proposed that the next autumnal meeting should be held at Bristol, and that Dr. Gotch, of that city, should be requested to become the chairman of the Union for the next year.

INCOMES OF POOR MINISTERS.

The Rev. C. WILLIAMS proposed the following resolution:—

That the Revs. Dr. Angus, J. Aldis, C. H. Spurgeon, F. Trevellick, C. Kirtland, W. Brock, Dr. Burns, J. J. Brown, A. Murrell, C. Williams, J. T. Brown, Messrs. Benham, J. Cork, and R. Grace, with the officers of the Union, be requested to inquire into the practicability of making a provision whereby the stipends of our poorer ministers may be augmented, and to report thereon to the next annual meeting.

He hoped the meeting would be unanimous, and that the result would be to produce a scheme which would enable them to remedy the evil under which some of their poorer brethren laboured. (Applause.)

The Rev. J. T. BROWN seconded the resolution in a very able speech. He thought the resolution was exceedingly wise and good. It must commend itself to their minds and hearts. He knew something of the difficulties under which their brethren in the agricultural districts laboured. For the comfort of their ministers, if anything could be done, it should be done. The wisdom and policy of the resolution were seen in the selection made of the names of the committee. There were two lights that must guide them. The first was that the places referred to must be maintained. They could not afford to give up these churches. Knowing as he did the religious darkness that prevailed in some of the agricultural districts, he would do everything he could to preserve the simplicity of the Gospel, and to supply the lack of spiritual life which existed in many parts of England. (Applause.) Another thing they needed to be careful about was the danger of destroying the voluntary principle. They did not wish to bring about the evils of patronage, or of resting upon mere outward help; but he still felt that there was a great work to be done, and he hoped the wisdom of the committee would prepare a scheme for future discussion and settlement of this question.

The Rev. A. MURRELL supported the motion, which was carried unanimously.

THE EDUCATION QUESTION.

The Rev. S. G. GREEN thought at this stage of the proceedings it was desirable to call attention to the important events that were now happening. Foremost was that of national education, on which they should give no uncertain sound or be divided in council. Most significant was the recent declaration of Mr. Edward Miall on national education. He felt they could not now discuss the question; and he would therefore move:—

That the following gentlemen: Revs. Dr. Angus, J. Aldis, J. J. Brown, J. T. Brown, N. Hayeroff, J. H. Hinton, J. Martin, B.A., Dr. Price, of Aberdare, Dr. Thomas, Dr. Underwood, J. Wheeler, Messrs. A. T. Bowser, Templeton, Dr. Underhill, with the chairman and ex chairman, the mover and seconder, and officers of the Union, be appointed a committee to consider the question of national education in England and Wales, and that it be an instruction to them to report thereon to the next annual session.

The Rev. J. BROWN seconded the resolution, which was carried *nom. con.*

BAPTIST PRINCIPLES AND RELIGIOUS LIBERTY.

The Rev. W. WALTERS, of Newcastle, read an able paper on this subject, of which the *Daily Cambria Leader* gives the following epitome:—

He traced the history of religious liberty from the first century, and said the testimony of the earliest Baptists in England was clearly in behalf of complete liberty; the privilege of worshipping God without let or hindrance, and the absolute independence of the Church of God of the State. In 1611, when a body of Baptists had formed a Church in Holland, and returned to this country, they embodied in their confession of faith all those great principles of religious liberty which they had since then upheld. The Baptist churches of London in 1646 published a confession, in which they said it was the magistrate's duty to secure to all men the right to exercise private judgment; and from time the Baptists, at home and abroad, had maintained those principles inviolate. Roger Williams, a well-known Welshman, founded a church on those principles at Rhode Island. John Bunyan, who passed twelve years in Bedford gaol; Vavasour Powell, who was imprisoned in Cardiff gaol; and Keith, the author of a work on prophecy; with a number of minor martyrs, had borne their testimony for the truth. He asked, what is religious liberty? It is not mere toleration. The true principle of religious liberty is that no man is amenable to others for the religious views he holds, so long as he does not hold them to the detriment of his fellows. They were not unmindful of the stand which others had made for religious liberty; but it should be

known that the Baptists were the first to unfurl the banner of freedom. Their principles were not an accident but an essential, and the seminal origin of the structure with the Baptist body had sought to build up. To use the words of Bancroft, "The paths of the Baptists are the paths of freedom." Believers' baptism was the life and strength of their religious freedom. In the interests of religious liberty they protested against infant baptism, as opposed to the freedom of conscience, and the freedom of church order and true religious liberty. He called upon his friends to be careful to maintain these principles in all their integrity, as they owed it to the present and the future to be faithful, that there might be the perpetuation of what their honoured fathers held so dear. Let them not blush when men called them Baptists, but manfully uphold their principles and their name. (Loud applause.) They must not cease to propagate their principles. In the conflict of opinion and strife of tongues around them they had a vision from the Lord which others had not received, and which it was their duty to proclaim. Some would have them cease to propagate their peculiar doctrines, but these forgot that they were as Aaron's rod, which would swallow up all the rest. (Loud and prolonged cheers.) Through the pulpit and the press they must speak the whole truth, and nothing but the truth. (Applause.) There was much to encourage them. Men were beginning to acknowledge the value of the principles upheld by the Baptists. As there was an illustrious past, so was there a glorious future, and their principles would yet be spread throughout the world. (Loud cheers.)

Dr. UNDERHILL moved the thanks of the meeting to Mr. Walters, and that he be requested to permit his paper to be printed with the proceedings of the session. It was very useful to have these condensed views of their principles placed before the public, for he felt that they illustrated the three fundamental principles on which Baptist churches were based—the supremacy of conscience, the supremacy of Scripture, and the supremacy of Jesus Christ. Much as had been done, the country had yet to learn many lessons respecting the enjoyment of religious equality; and he instanced especially the refusal to admit Dissenters to the benefits of a University education. (Applause.) He read the signs of the times with some degree of trepidation; for when he saw the hierarchy of the Church of England allying itself with democracy, he thought there was something to be alarmed about. He did not feel alarmed at the admission of large numbers to the franchise; but when they heard of the Church of England trying to make common cause with the lower orders to maintain the Ritualistic tendencies of the age, there was an indication of danger to those who upheld religious freedom; and it behoved the Baptists to be vigilant in the maintenance of their principles. (Applause.)

The Rev. W. ROBERTS, of Penypark, seconded the resolution.

The Rev. M. GOUGH, the pastor of Mr. Job Smeeton, said that in the midland counties evictions from farms for conscience' sake were common, and he thought it became the Baptist Union to take some notice of these matters, by protest, or in some other way that might be thought most desirable.

The Rev. C. WILLIAMS said he wished the meeting to remember that the Independents and the Methodist Free Churches were strong upholders of religious liberty; and therefore he hoped there would be a unity of all in maintaining religious freedom. Although Mr. Miall was not a Baptist, he hoped in a few days that gentleman would be able to write M.P. after his name. (Applause.) Mr. Walters and he had fought some hard battles in conjunction with the Baptists for religious freedom, and he would have them all united. (Applause.)

The resolution was carried after some further conversation in reference to the eviction of tenants for conscience' sake, Mr. MILLARD, the secretary, reminding the meeting that they had a committee of privileges to look after questions of that kind.

It was now nearly two o'clock, and Dr. Davies's paper on "Ministerial Education in Wales" was postponed. The Doxology was sung and the benediction pronounced, after which the large assembly dispersed.

THE DINNER.

Subsequently some 400 dined at the Assembly-room of the Town Hall, and about another hundred were provided accommodation at a neighbouring hotel. The mayor, though not a member of the denomination, presided at the Town Hall, and received a cordial vote of thanks. There was to have been an open-air service at three o'clock, opposite Raper's Temperance Hotel, but it was held in the market-house, where an immense concourse of people assembled. Two sermons were preached, one in English, the other in Welsh.

SERMON TO WORKING MEN.

On Wednesday evening, in addition to a number of sermons in various chapels throughout the town, the Hon. and Rev. Baptist Noel delivered a sermon to working men, in the Stuart Hall. The hall was crowded, the audience consisting largely of the class invited to be present. After singing and prayer, the preacher read the parable of the Rich Man and Lazarus, and commented on it in a simple and earnest manner. He afterwards preached a sermon from the words, "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." (John iii. 36.) The plain and beautiful language in which the sermon was couched was admirably adapted to the purpose for which it was delivered. The speaker was listened to with great attention throughout, the audience evidently drinking in the weighty and impressive sentences as they fell from the lips of the preacher.

THURSDAY.

On this day there was a service at Tredegarville Chapel, at seven o'clock in the morning. The Rev. W. Stott, of London, preached the sermon. At ten o'clock the session of the Union was resumed. There was again a crowded attendance, and devotional exercises were conducted under the presidency of the Rev. Dr. Hony, who delivered an address upon the efficiency of prayer-meetings. Prayer was offered by several ministers, after which the Hon. and Rev. BAPTIST NOEL resumed the chair and made a short speech, chiefly on devotional topics. The Rev. A. TILLY then read an extract from a letter received from the Rev. C. H. Spurgeon, in answer to the invitation to attend the meeting, explaining that the state of his health absolutely rendered it impossible for him to attend.

WOMAN'S WORK IN THE CHURCH.

A paper was then read by the Rev. J. J. BROWN, of Birmingham, in the commencement of which he read extracts from the New Testament, showing the early readiness and zeal with which women attached themselves to the service and society of our Lord and Saviour, and how much those services were valued at that time. He then went on to point out how great the influence must be exercised by women in their homes, not only among their children and their immediate families, but through all the household. He deprecated the system which established sisterhoods, especially when bound by oaths or other bonds, separating them from the rest of the world; and in saying this he cared not whatever might be the distinguishing names which they assumed. He contended that there was ample room for the exercise of religious work for women in the world who might devote themselves to it with infinite advantage to themselves and to the people to whom they ministered. He especially dwelt upon the value of women's services in visiting the sick and the dying, for the sympathies of women and the manner in which they ministered were always given with more grace and touching effect than could be done by men, however great the willingness and zeal the latter might feel. He next referred to the superior usefulness of women in the training and early education of children. With a passing remark upon the doctrinal point of baptism, he said they did not believe in infant baptism, nor did they believe in adult baptism, but they believed in the baptism of believers. (Applause.) From this view he argued that there was the more reason why women's services should be the more useful in the training of the Christian mind. He next proceeded to deprecate the intrusion of women into the strict and active work of the church, and he read the injunctions of St. Paul upon this subject. On the other hand, he showed from the New Testament the spheres in which women were permitted to co-operate in the great Christian work of the days of the Apostles. Let it not be supposed that he wished to remove women from their proper and natural position either in the social or religious duties in the world, but it was a pitiable sight to see a fine woman spoiled in the attempt to convert her into a man. (Applause and laughter.)

The Rev. Dr. THOMAS, of Pontypool, moved a resolution thanking Mr. Brown for this paper. He expressed his entire concurrence in the views which had been set forth by his reverend brother, and he hoped it might be a means of impressing those views so as to induce the fostering of a right spirit among the women of Cardiff, and every place else into which it might penetrate. After explaining that he was a native of Cardiff, and that he was baptized and preached his first public sermon within a very few feet of the spot on which he then stood, he undertook to welcome to Cardiff those strangers from distant parts of England, Ireland, and Scotland, and concluded with a graceful tribute to the chairman.

The Rev. W. BARKER, of Hastings, who seconded the resolution, expressed his general concurrence in the views set forth by Mr. Brown.

The Rev. W. G. LEWIS urged the usefulness of training women to pray aloud, as a means of aiding their efficiency when visiting in the sick room. He stated that in two or three churches classes had been established for the training of young women for religious work, and he urged it as a step of so much importance that it was desirable the system should be much more widely extended.

The resolution was unanimously adopted.

MINISTERIAL EDUCATION IN WALES.

The Rev. Dr. THOMAS DAVIES, of Haverfordwest College, next read a paper on, "Ministerial Education in Wales." He enforced the necessity for a far higher standard of education than had ever yet been the case in Wales. He paid a tribute of admiration and respect to the services of those men who had been faithful workers in the Christian ministry in bygone days, though they had not had the advantage of high education. He pointed out the great strides which had been made in education among the masses of the people, and hence arose the imperative necessity for the yet higher standard of education of those who sought to become ministers and teachers among the people. They must begin at the beginning, and observe a strict discretion in the selection of properly qualified young men in the first place for introduction into the colleges. After dilating at some length on this primary duty, he quoted the words of the Bishop of Oxford upon this subject, which he said fully expressed his own views on the question. He recommended the "Bible Handbook" of Dr. Angus as the best which could be used as the test and guide in the selection of young men. Love of study and aptitude for the work of the ministry should be well ascertained in all young men who become candidates for admission into the ministry. He urged that a stimulus would be effectively given if a system were introduced of annual examinations in all the

three colleges, when prizes of books and certificates should be awarded to the most successful among the students. They of course all admitted that the foundation of the education to be given in the colleges must be knowledge of the Bible, and then the question arose as to what should be the extent required from students of Bible knowledge. If they had a ministry educated and trained as he had indicated the Nonconformists would be able to send forth an army of strength in the service of God to fight against the mighty. The highest culture was well bestowed and rightly applied when directed to the service of God. In conclusion, the rev. doctor made passing remark on the necessity of keeping up the dignity of the ministry by placing them above a mere position of charity.

The Rev. J. BENNETT moved a vote of thanks to Dr. Davies for his paper.

Dr. PRICE, of Aberdare, seconded the resolution in a characteristic speech, full of Welsh energy and Welsh enthusiasm. There was one word which he had to say with reference to Cardiff. They had undertaken to receive the Union at only six weeks' notice, and in consequence they had not had a fair opportunity of showing to their English friends what the Welsh could do. He would, however, say that if the Union should have to go a begging again next year, Cardiff would be ready to receive them again. He did hope that the Union would again visit Wales. The name of their chairman was quite a household word in Wales, and though Welshmen might not use his name with its prefix as the Honourable and Reverend Baptist Noel, yet they were quite familiar with Baptist Noel. (Loud applause.) Dr. Price concluded with a warm eulogy on Dr. Thos. Davies and others of the veteran ministers who were present.

Mr. J. W. SULLY, of Bridgewater, spoke in support of the resolution, which was then unanimously adopted.

The Rev. H. VARLEY, of Notting-hill, London, asked permission of the chairman to make a suggestion that, as an expression of the feeling of sympathy of the meeting, prayer should be specially offered for the restoration of health to their valued and distinguished brother, the Rev. C. H. Spurgeon. The suggestion was most warmly received and sanctioned by the chairman and the meeting. The Rev. H. Varley then, at the call of the chairman, proceeded to offer up a very eloquent and powerful prayer.

THE SACRAMENTAL THEORY OF THE LORD'S SUPPER.

The Rev. G. GOULD, of Norwich, read his paper on the above subject. It was (says the *Cambria Daily Leader*) a very clever and carefully-written paper, in which the reader dissected the doctrine of the sacrament as maintained by the Church of England, and also criticised and analysed the charge of the Bishop of Salisbury on the subject. Mr. Gould contended that the Church assumed an authority for which they could not show any reasonable foundation. He combated the idea which the Bishop of Salisbury maintained, that they had the direct authority of apostolic succession in the Church of England, but Mr. Gould insisted that there was no evidence which could be produced to support this claim of apostolic succession. In analysing the views upon the sacrament set forth by the Bishop of Salisbury, Mr. Gould exhibited great ability and earnestness, and expressed his opinion to be that the bishop stood self-convicted of inconsistency, and not only so, but having written nonsense. Towards the conclusion of his paper, Mr. Gould quoted various passages of Scripture, in answer to traditional evidence produced by the Bishop of Salisbury.

Thanks were offered to the Rev. G. Gould for his paper.

The CHAIRMAN then stated that, as it was become so late, they were compelled to postpone the paper of the Rev. W. Roberts, of Blaenau, on "The spread of Baptist principles in South Wales." It was also necessary to defer "The protest and declaration of the Baptist denomination on Ritualism," as it was a very important matter, which required much grave consideration, and, unfortunately, the practices were not, he feared, likely to be abandoned for some months to come. It only remained for him now to say, that the business of this very pleasant meeting was now brought to a conclusion, and he begged heartily to thank the people of Cardiff for the warm reception which they had given to the Union on the present occasion.

A sermon was preached in the Market House by the Rev. Henry Varley, and another sermon was preached at the Stuart Hall by the Rev. W. Stott, of London. The sermon in the Market House was at three o'clock, and that at the Stuart Hall was preached in the evening.

THE DINNER.

Between 400 and 500 dined at the Town Hall in the afternoon. After dinner, several resolutions were moved and seconded, and carried. One was a resolution of sympathy with the Rev. C. H. Spurgeon in his affliction, and the expression of a hope that he might soon be restored to health. Another was a cordial acceptance of the invitation to hold the autumnal session of 1868 at Bristol, and that the Rev. Dr. Gotch be the president for the ensuing year. The local committee and the kind friends who had entertained the visitors were warmly thanked for the hearty reception accorded to the Union by the people of Cardiff. Several members of the committee briefly acknowledged the compliment, and expressed the pleasure which the people of Cardiff had experienced in receiving this visit. Mr. David Joseph, of Ely, presided. A hearty vote of thanks was accorded to the Mayor for his kindness

in allowing the use of the Assembly Room. The company then dispersed.

In the evening, concluding services were held at several of the chapels in the town, the Hon. and Rev. Baptist Noel preaching at the Tabernacle.

THE LATE PAN-ANGLICAN SYNOD.

THE RESOLUTIONS.

The following are the resolutions passed at the Conference of Bishops of the Anglican Communion, lately held at Lambeth Palace.

INTRODUCTION.

We, bishops of Christ's Holy Catholic Church, in visible communion with the United Church of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the Primitive Church and by the fathers of the English Reformation, now assembled, by the good providence of God, at the Archbishop's Palace of Lambeth, under the presidency of the Primate of all England, desire: First, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship. Secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, "That all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me"; and lastly, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the faith in its purity and integrity—as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils—and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity, and by a love of the Lord's appearing.

Resolution I.—"That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new sees and appointment of new bishops be notified to all archbishops and metropolitans, and all presiding bishops of the Anglican communion."

Resolution II.—"That, having regard to the conditions under which intercommunion between members of the Church passing from one distant diocese to another may be duly maintained, we hereby declare it desirable,

"(1) That forms of letters commendatory on behalf of clergymen visiting other dioceses be drawn up and agreed upon;

"(2) That a form of letters commendatory for lay members of the Church be in like manner prepared;

"(4) That his Grace the Lord Archbishop of Canterbury be pleased to undertake the preparation of such forms."

Resolution III.—"That a committee be appointed to draw up a pastoral address to all members of the Church of Christ in communion with the Anglican branch of the Church Catholic, to be agreed upon by the assembled bishops, and to be published as soon as possible after the last sitting of the conference."

Resolution IV.—"That, in the opinion of this conference, unity in faith and discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the synods of the several branches of the higher authority of a synod or synods above them."

Resolution V.—"That a committee of seven members (with power to add to their number, and to obtain the assistance of men learned in ecclesiastical and canon law) be appointed to inquire into and report upon the subject of the relations and functions of such synods, and that such report be forwarded to his Grace the Lord Archbishop of Canterbury, with a request that, if possible, it may be communicated to any adjourned meeting of this conference."

Resolution VI.—"That in the judgment of the bishops now assembled, the whole Anglican communion is deeply injured by the present condition of the Church at Natal; and that a committee be now appointed at this general meeting to report on the best mode by which the Church may be delivered from the continuance of this scandal, and the true faith maintained. That such a report be forwarded to his Grace the Lord Archbishop of Canterbury, with the request that he will be pleased to transmit the same to all the bishops of the Anglican Communion, and to ask for their judgment thereupon."

Resolution VII.—"That we who are here present do acquiesce in the resolution of the Convocation of Canterbury, passed on June 29, 1866, relating to the diocese of Natal, to wit:—

"If it be decided that a new bishop should be consecrated—As to the proper steps to be taken by the members of the Church in the province of Natal for obtaining a new bishop, it is the opinion of this House,—first, that a formal instrument declaratory of the doctrine and discipline of the Church of South Africa should be prepared, which every bishop, priest, and deacon to be appointed to office should be required to subscribe; secondly, that a godly and well-learned man should be chosen by the clergy, with the assent of the lay communicants of the Church; and, thirdly, that he should be presented for consecration, either to the Archbishop of Canterbury—if the aforesaid instrument should declare the doctrine and discipline of Christ as received by the United Church of England and Ireland—or to the bishops of the Church of South Africa, according as hereafter may be judged to be most advisable or convenient."

Resolution VIII.—"That, in order to the binding of the Churches of our Colonial Empire and the Missionary Churches beyond them in the closest union with the Mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine as now in use in that Church. That, nevertheless, each province should have the right to make such adaptations and additions to the services of the Church as its peculiar circumstances may require, provided that no change or addition be made inconsistent with the spirit and principle of the Book of Common Prayer, and that all such changes be liable to revision by any Synod of the Anglican Communion in which the said province shall be represented."

Resolution IX.—"That the committee appointed by

Resolution V., with the addition of the names of the Bishops of London, St. David's, and Oxford, and all the colonial bishops, be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the Colonial Church, and that their report be forwarded to His Grace the Lord Archbishop of Canterbury, who is requested to communicate it to an adjourned meeting of this conference."

Resolution X.—"That the resolutions submitted to this conference relative to the discipline to be exercised by Metropolitans, the Court of Metropolitans, the scheme for conducting the election of bishops, when not otherwise provided for, the declaration of submission to the regulation of synods, and the question of what legislation should be proposed for the Colonial Churches, be referred to the committee specified in the preceding resolution."

Resolution XI.—"That a special committee be appointed to consider the resolutions relative to the notification of proposed missionary bishoprics, and the subordinates of missionaries."

Resolution XII.—"That the question of the bounds of the jurisdiction of different bishops, when any question may have arisen in regard to them, the question as to the obedience of chaplains of the United Church of England and Ireland on the Continent, and the resolution submitted to the conference relative to their return and admission into home dioceses, be referred to the committee specified in the preceding resolution."

Resolution XIII.—"That we desire to render our hearty thanks to Almighty God for His blessings vouchsafed to us in and by this conference; and we desire to express our hope that this our meeting may hereafter be followed by other meetings to be conducted in the same spirit of brotherly love."

After a resolution of hearty thanks to his Grace the Archbishop of Canterbury, for having convened the conference, and for having presided at it, the Archbishop solemnly offered up the prayer for the Church militant. The "Gloria in Excelsis" was then sung by the assembled bishops; his Grace the President pronounced the benediction, and the present session of the conference came to its close.

THE DISCUSSIONS AT THE CONFERENCE.

It is well known that though short-hand writers were present at the Lambeth conference, no report of the proceedings is to be published. The *Record*, however, publishes a highly interesting sketch, evidently written by a bishop who was present. The following is an extract:—

At the preliminary meeting held to settle the course of the proceedings, the resolutions to be submitted for discussion being read, reference was made in one of them to the American Churches, under the designation of "Episcopal Churches of America." It was objected, however, by some of the American bishops, that their legal title having always been "Protestant Episcopal Churches of America," they would lose their national identity by the omission of the word Protestant. They requested, therefore, its restoration. On this being granted, a similar claim was made by some Scotch bishops, whose churches were always styled "Protestant Episcopal," in order to distinguish them from the "Roman Catholic Episcopal Churches." It was then proposed by an English bishop to settle the difficulty by the omission of the word Protestant in the title of both Churches. But both parties persisting in their demand for the restoration of the word, the request was agreed to.

The business of the conference opened with the resolutions to be submitted for consideration. The discussion of some of these soon showed that there was anything but unanimity among the right rev. members, as regarded either the great doctrinal foundations of the Gospel or the principles of ecclesiastical government. The controversy was at times rather hot, and led to a display of excitement scarcely becoming the importance of the occasion and the dignity of the speakers. This was especially the case in the debate on the resolution defining the Church's rule of faith. One of the American bishops had defined it with great precision in strict accordance with the Articles of the Book of Common Prayer, when another American bishop expressed the strongest dissent. He said he had always considered the rule of faith of mother Church to be based on the writings of the doctors of divinity and fathers of the primitive Christian Churches, and on the creeds and decrees adopted by the General Councils in conjunction with the canonical books of the Word of God. He decidedly objected to the Protestant doctrine of the right of private judgment, claiming thus the exclusive investment of all power in matters of faith in the clergy. After some discussion the question was in a measure compromised by the introduction of a reference to the concurrent opinions of the undisputed General Councils.

The subject, however, which gave rise to the most painfully vehement discussions was the case of Bishop Colenso. Two of the colonial bishops spoke with great excitement. They proposed a declaration amounting to a vote of excommunication, and also urged the appointment and consecration of another bishop in his place. While all agreed in deploring Colenso's heresies, these ultra measures were strongly opposed, especially by two English bishops, as acts of open rebellion against established law. One of the English bishops more particularly, who acted throughout the whole deliberations with great firmness and judgment, rebuked the strong denunciations of some colonials, who taunted English bishops for being in bondage to the civil power.

The settling of the general declaration issued by the conference at the close of its proceedings led also, as was unavoidable, to clashings of opinion. This was more especially the case respecting the statement referring to the sacrament of the Lord's Supper. An American bishop strongly objected to it as at first worded. On its being referred to a committee he obtained their consent to the following modification:—Instead of "Seek for oneness with Christ in the blessed sacrament of His body and blood," as the sentence first stood, and which might imply the objective presence of the sacrifice of the mass, a more Protestant meaning was imparted to the statement by the insertion of words, seek "in faith" for oneness.

With regard to the publication of any general declaration, this has been considered by several members of the conference a decided breach of faith, as it was distinctly

stated in the invitation asking their attendance that the conference was not to be committed to any public expression of opinion, being only intended for private brotherly consultation. Not a few felt the impossibility of a meeting consisting of bishops who held opinions on fundamental principles, both doctrinal and ecclesiastical, as widely opposite as the two poles, agreeing without some compromise of principle to any general statement of opinion. In the present case, probably two-thirds held the Romish views of baptismal regeneration, of the real presence of the body and blood of Christ in the bread and wine of the Lord's Supper, of the sacrificing character of the priesthood, and of salvation through the sacraments, which the other section considered wholly subversive of the Protestant doctrines of the Reformation.

THE IRISH CHURCH AND THE CATHOLIC HIERARCHY.

The *Cork Examiner* informs us of the nature and result of the deliberations of the Roman Catholic prelates who recently assembled in Dublin. It is stated that a few months ago inquiries were addressed by the Government, through Lord Stanley, to Cardinal Antonelli, for the purpose of ascertaining if the Irish prelates would accept an endowment for the Catholic clergy as a solution of the Church question. The Papal Government declined to interfere in the matter one way or the other, and the proposition of the Cabinet was transmitted to Cardinal Cullen, as the representative of the Irish Church, to be laid for consideration before the Irish prelates. The latter were summoned by the Cardinal to meet in Dublin, to discuss the matter and decide upon it. At the recent conference three distinct propositions were submitted to the assembled prelates, which, according to the *Cork Examiner*, were as follows:—1. Whether they should accept a share in the present revenues of the Established Church. 2. Whether, in the event of the partition scheme being considered objectionable, a distinct and separate endowment would be accepted by the Catholic clergy. 3. Whether, in case the clergy should repudiate personal stipends, they would receive an endowment for the purposes suggested by the Right Rev. Dr. Moriarty—the maintenance of churches and glebes." The *Examiner* states, on reliable authority, that the bishops having given the subject the fullest and most deliberate consideration, unanimously declared they would take no part of the revenues of the Established Church, and expressed their opinion and their desire that those revenues should be appropriated to the relief of the poor in Ireland. The *Examiner* strongly eulogises the disinterestedness, judgment, and patriotism of the bishops in recommending this course, and rejecting the bribe by which it was sought to "denationalise the Irish Catholic clergy" by making them pensioners of the State.

The daily papers are authorised to deny the statement relative to Lord Stanley. But, as the *Pall Mall Gazette* says, "official denials are often addressed rather to the letter than to the spirit of the statement contradicted, and it may occur to some persons that the disclaimer in the present instance would have been more complete had it taken in the Government as a whole, instead of being confined to one particular Minister."

The following are the Commissioners appointed by the Government for inquiring into the Irish Church:—Earl Stanhope, Earl of Meath, Viscount De Vesci, Right Hon. Sir J. Napier, Bart., Colonel Robert A. Shafto Adair, John Thomas Ball, LL.D., Queen's Advocate, Evelyn Philip Shirley, Esq., George Clive, Esq., M.P., and Edward Howes, Esq., M.P., Secretary, Faversham Elrington LL.D.

A monster meeting of Protestants is about to be held in Hillsborough to express their sentiments respecting the threatened attack upon the Church Establishment, and take measures for vindicating their rights. It is expected to be a formidable demonstration as regards the character and numbers who will attend. A demonstration was held in the same place in 1834, when the Appropriation Clause was proposed. The circular convening the meeting referred to above, bears the signatures of Lords Downshire, Roden, Erne, Templetown, Farnham, Crichton; Sir J. M. Stewart, Sir H. H. Bruce, Sir T. Bateson, and Sir W. Verner, Barts.; together with those of W. Stuart Knox, Mervyn Archdall, Edward O'Neill, Edward W. Verner, Thomas Conolly, Charles Lanyon, and William Keown, Ulster members of Parliament. The document is also signed by the Rev. Henry Cooke, D.D., the leading Presbyterian divine and dispenser of the *Regium Donum*. It states that, from many indications recently given in the writings and speeches of leading politicians, "it has become manifest that it is intended at an early day to attempt to overthrow the Protestant ecclesiastical endowments in Ireland, and thereby so far to destroy the Protestant constitution of the Empire, and ignore one of the fundamental principles of the Act of Union between the two countries." As a matter of necessity it is argued the *Regium Donum* must be discontinued with the alienation of the Established Church revenues. "It is noticeable also that in all plans of so-called ecclesiastical reform the zealous and active Methodist Church has been ignored." It is contended that, "in view of the approaching struggle," the union of Irish Protestants of all denominations is of vital importance; "to rest inactive, trusting to dormant strength, is to incur all the penalties of weakness." For these reasons the meeting is summoned for Wednesday, the 30th inst., "the anniversary of the Great Protestant Demonstration of 1834," to petition the Queen and the Houses of Parliament against "any interference with the principle on which Church endowments in Ireland are based, and of adopting an address to the Protestants of the empire." It is not intended that any

speakers shall have liberty to address the meeting except those appointed by the promoters, and no other subjects than those specified will, it is understood, be introduced. All bands, emblems, and scarfs will be discarded, and the "Protestants of Ulster will (it is said) meet on this occasion simply as Protestants."

After the enthronement of the Right Rev. William Alexander, D.D., as Bishop of Derry, in Londonderry, the new bishop, addressing the assemblage, said he did not intend to enter into the position or prospects of the Church in Ireland, which might seem a political discussion, but they might depend upon it the stability of the Irish Church was not a bishops' question—it was emphatically a layman's question—it concerned themselves, their children, their rights, their property. The question was, whether a union of voluntarism and ultramontanism (whose real object was to overturn the Reformation and destroy Protestantism) would succeed. The answer depended on the unity and zeal of the laity of the Irish Church.

CLERICAL AND LAY CONFERENCE AT IPSWICH.

This conference commenced its sittings at the Lecture-hall, Ipswich, on Wednesday. Contrary to expectation, the press were admitted. Upwards of 200 gentlemen were present on Wednesday.

The CHAIRMAN, the Rev. E. Holland, of Benhall Lodge, in opening the conference, said the report of the Ritualistic Commission was more favourable than they had reason to expect, considering its component parts, but it was very uncertain whether any action would be taken upon it. Dr. Colenso's party was as virulent as ever; thus they had the pressure of superstition on the one hand, and of infidelity on the other, which indeed he might say had been the normal state of the Church during its existence. He had no specific to propose, but he might say with confidence that as the errors in both directions had sprung from a departure from God's word, so the remedy must be found in a closer adherence to that word. The Romanizing party dishonoured God's word, because they preferred the fathers, rubrics strained to meet their own notions, and all such things as were apart from that word. They did not, indeed, speak very much of the Articles of the Church, for the Articles contained some rather inconvenient references to the word of God; hence less was said about the Articles than any other portion of the Prayer-book. The other party—the Colenso party—went above Articles, above Church services, and above the Scriptures. With reference to their own position (as Evangelicals), there must be no compromise with error. Compromise with those who beset the foundation of faith was to be avoided by all possible means.

The Rev. JAMES BARDSEY, rector of St. Ann's, Manchester, followed with an address upon "Christian Holiness and its Counterfeit." Defining Christian holiness to be in general terms conformity to the image and the law of Jesus, he went on to point out that monasticism was a counterfeit; ceremonialism was another; asceticism was another counterfeit, as was the identification of the reception of a particular doctrine with conversion. He reminded them that the Church did not consist of the clergy alone, but it was the congregation of faithful men, clergy and laity.

The Rev. H. JAMES, rector of Livermere, expressed his concurrence with Mr. Bardsey's views; and

The Rev. C. F. CHILDE, rector of Holbrook, introduced the next subject—"Organised union of Protestant Churchmen: is it desirable?" He answered the question in the affirmative. Some urged that their organisation should be directed against Ritualism; others saw no real danger in Ritualism, regarding it as a thing of mere mummery—to use Sidney Smith's phrase, of "posture and imposture." But the real evil was that which Ritualism symbolised and aimed at—a revival of Romish doctrine, a reunion with the Church of Rome. If they could eliminate all the Popish doctrines from the "Tracts for the Times," or from the celebrations at Wells-street or St. Alban's, they might well agree to tolerate whilst they pitied the residuum. He contended that organisation was necessary against Popery. Whilst the number of priests in Roman Catholic establishments had increased, Protestant spirit had decayed. He complained of the defective education of the clergy. There must be organisation and union. Ritualists were admirable organisers; and as to Popery, it was one organised conspiracy against truth. Their task was threefold: it must be defensive, educational, and offensive.

The Rev. J. BARDSEY thought Mr. Childe's picture was exaggerated, for he scarcely believed in the progress of Popery in the United Kingdom.

The Rev. Mr. BAKER thought an organisation desirable.

The conference was resumed on Thursday morning. The first subject was "The right use of the law." The subject was introduced by the Rev. J. Richardson, incumbent of St. Mary's, Bury St. Edmunds. The Rev. Joseph Bardsey, lecturer at St. Marylebone, then delivered an address on "Ritualism; its origin, tendency, and antecedents." A paper was then read by the Rev. S. Garratt, incumbent of St. Margaret's, Ipswich, on "Christian unity and its counterfeits." In the course of his address he recommended union with the Established Church of Scotland, whose principles were evangelical, and who differed only from the Church of England in the minor point of the form of church government. The rev. gentleman did not appear to

regard episcopacy as of paramount importance, averring that he should prefer an established Presbyterian Church to a non-established Episcopal Church. The last subject was "Evangelical religion; what it is, and what it is not," which was treated by the Rev. J. C. Ryle, vicar of Stradbroke, Suffolk. In concluding his address, the speaker suggested finally that they must not allow Evangelical religion to be thrust out of the Church of England without a struggle.

It was worth a struggle, for it could boast of a work that would bear comparison, if properly made, with the work of other schools in the Church of England. When the Evangelical religion was cast out the usefulness of the Church was gone. For our nation's sake, for the world's sake, for the honour and glory of God, let them realise the danger we were in, and let them resolve, if a struggle must take place, that they would not shrink it or shrink from it, but would go forward prepared to make any sacrifice in order to retain Evangelical religion in the Church. The controversy was thrust upon them whether they liked it or not. They were drifting to a most dreadful dilemma, but they must not sit by in silence like sneaks and cowards and let the Church of England be unprotestantised and linked with the Church of Rome. They must not let the ship alone and allow traitors to work their will, but they must look danger in the face, and fight with all their heart, soul, might, and strength. (Applause.) They must stand up and fight for the truth if it was to be maintained. Could any man doubt what was his path of duty? Was it right that they should leave matters alone, that they should retire and have nothing to do with this "nasty controversy"? He trusted there was no one in that room who entertained such a notion. Should the Church of England become a Papacy again or not? "I trust," said Mr. Ryle, "that our common cry will be, 'No surrender! No compromise!'" Let them leave this room to-day, determined to contend earnestly for the faith once delivered to the saints, and by preaching and praying, by pulpit and by platform, &c., do all in their power to retain Evangelical religion in the Church. The rev. gentleman concluded his address by reminding his hearers that they might take encouragement from the fact that when Rome began to pray for the Evangelical clergy, he could not count more than twenty in the whole land. (The rev. gentleman was loudly applauded on resuming his seat.)

A short discussion followed, in the course of which it was remarked that the Evangelical clergy must be determined to resist little innovations which were calculated, as had been stated, to be very serious evils. It was stated the first step in matters bordering on Ritualism was frequently taken, not by the clergy, but by the members of the congregations, who, in visiting London and other large towns, had had their feelings wrought upon.

A hymn having been sung, prayer was offered by the Rev. Jeffs Blake, and the company separated.

At a supplementary meeting held on Friday morning in St. Stephen's schoolroom, it was unanimously agreed to form an "Eastern Counties Church Association, for the Maintenance and Defence of Protestant and Evangelical Principles in the Church of England."

THE ROMAN CATHOLIC CHURCH IN GREAT BRITAIN.—The report of the Scottish Reformation Society on the progress of the Roman Catholic Church in Great Britain within the last five years, and for the past year separately, has been published. It appears that in the year 1833 there were in the whole of England and Scotland but 497 Roman Catholic chapels and 3 colleges, including 74 chapels in Scotland and 1 college; but in 1861 these had increased to 1,019 chapels, churches, and stations, with 1,357 priests, 212 convents and monasteries, and 13 colleges. In the year 1866 a further increase is observable of 188 chapels, 261 priests, 58 religious houses, and 13 colleges, making up a total of 1,207 chapels, 1,618 priests, 220 conventual establishments, and 26 colleges. The number of laity is not mentioned, though it is certainly under two millions; but we are informed that there are 26 Roman Catholic peers, 50 baronets, and 32 members of Parliament (these, however, with one exception, being Irish), besides 19 priests in the army as commissioned chaplains, who rank as officers. The principal strength of the Roman Catholic Church here is in Lancashire, Middlesex, Warwickshire, and Staffordshire, there being in the first-named county 176 chapels, 33 conventual establishments, and 109 schools, while in Middlesex (chiefly in London) there are 91 chapels, 50 convents, 1 college, and 48 schools. In Rutland there is not a single chapel, and in other counties the spiritual wants of the population are supplied by two or three. It is observable that, except in large industrial centres, Roman Catholics neither muster strong nor make any progress. In Wales there are about 30 chapels, 1 college, 7 religious houses, and 8 schools. As regards Scotland, Roman Catholicism has its chief hold in Lanarkshire and Inverness, though even in them it bears but a small proportion to the population, there being only 31 chapels in the former and 30 in the latter.

The University of Cambridge on Friday conferred the honorary degree of LL.D. upon upwards of a dozen American bishops now on a visit to this country.

Mr. Gladstone has consented to address a public meeting, to be held in the course of the present month, in connection with the fund for the restoration of Worcester Cathedral.

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Arthur Miall

18 Bouverie St. C.

OCTOBER

THE

Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXVIII—NEW SERIES, No. 1145.]

LONDON: WEDNESDAY, OCTOBER 23, 1867.

PRICE 1 UNSTAMPED .. 6d.
1 STAMPED .. 8d.

TO the ELECTORS of BRADFORD.

GENTLEMEN.—A hard-fought contest for the seat lately vacant in your borough has resulted in my defeat. I bow, without the slightest sense of humiliation, to a decision which, in the nature of things, can be but temporary. The political principles I have upheld can afford to wait.

To the earnest-hearted, public-spirited, and indefatigable members of my Committee; to the Eighteen Hundred and Seven Electors who, on the sole ground of political conviction, recorded their votes in my favour; to the vast body of Non-Electors who worked so disinterestedly and nobly for my return; and to the Thousands of Inhabitants who up to the Day of Nomination listened with profound attention to my statements of political opinions, I now beg to return my heartfelt thanks. I recognise in the four hundred pledged votes unredempted at the poll good intentions which local influences prevented from being carried into effect.

I rejoice in having come to Bradford—I cherish the hope that Bradford will not permanently regret my having come.

I am, Gentlemen,
Your obedient servant,
Bradford, Oct. 16, 1867. EDWARD MIALL.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

The 119th GENERAL MEETING and HALF-YEARLY ELECTION of the above School will be held at MISSION HOUSE, BLOMFIELD-STREET (kindly lent for the occasion), on TUESDAY, 29th inst., at Two p.m., Rev. GEORGE SMITH, D.D., in the Chair.

JOSIAH VINEY, Hon. Sec.

BIBLICAL and ORIENTAL LIFE, with ILLUSTRATIONS (by SEVERAL PERSONS in EASTERN COSTUME).

TWO LECTURES will be DELIVERED at CLAREMONT CHAPEL, PENTONVILLE, by JOHN GADSBY, Esq.

On MONDAY EVENING, October 28th, the Rev. WILLIAM GUEST, F.G.S., the Pastor, will preside.

On THURSDAY EVENING, October 31st, the Rev. R. P. CLARKE, of the City-road Chapel, will preside.

To Commence at Seven o'clock Precisely.

Tickets for Lecture, 1s. each; for the gallery, 6d. each, may be obtained of Mr. Bland, 57, Penton-street; Mr. Jackson, 201, St. John's-street-road; Mr. K. J. Ford, 179, Upper-street; or Mr. J. Soul, 58, Ludgate-hill; and of the chapel-keeper.

The proceeds of the Lectures will be in Aid of the Funds of the Orphan Working School, Haverstock-hill.

AN APPEAL.—Your generous aid is solicited in behalf of a Homoeopathic Medical Gentleman, who, in consequence of an attack of Spinal Paralysis, has been for upwards of two years totally incapacitated from following his profession, and who is, with a Wife and Three Children, entirely dependent upon the kindness of friends for support. Seeing, however, that he has sufficiently recovered for the purpose, an endeavour is being made to raise a sum of money to enable him to rent a small house, and open a Homoeopathic Dispensary for poor patients and servants.

The case is well known to—

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Dr. Garth Wilkinson, 76, Wimpole-street, W.
Dr. Drury, 7, Harley-street, Cavendish-square.
Dr. Yeldham, 53, Moorgate-street, E.C.
Dr. Neatby, 29, Thurlow-road, Hampstead.
Mr. Engall, 15, Euston-square.
Dr. Epps, 89, Great Russell-street.
Mr. Walker (Homoeopathic Chemist), 71, Grosvenor-street, W.
Mr. James Epps (Homoeopathic Chemist), 112, Great Russell-street, W.C.

Subscriptions will be received by Mr. H. N. Banes, 24, Spencer-road, Hornsey-road, N.; Mr. James Epps, 112, Great Russell-street, W.C.; and Messrs Leath and Ross, 9, Vere-street, W. Or any of the above-named Medical Gentlemen.

A thoroughly qualified MASTER and MISTRESS REQUIRED for the Day-Schools in connection with Hare-court Chapel, Canonbury. The Committee guarantee that the salary of the Master shall not be less than £100 per annum.

Applications (by letter only, and with copies of testimonials) to be addressed to Robert Sinclair, Esq., 9, St. Mary's-road, Canonbury, N., on or before the 31st inst. Candidates are particularly requested not to seek a personal interview.

WANTED an experienced MISTRESS for a First-class BRITISH GIRLS' SCHOOL. Salary good. Direct, A. Z., Lovejoy's Library, Reading.

WANTED, by a Middle-aged Person, member of a Baptist Church, a SITUATION as COOK and HOUSEKEEPER. Good references. Salary less an object than a quiet place.

Address, I. H., Mrs. Millard's, Corn Exchange, Northampton.

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THE IRISH ROMAN CATHOLIC BISHOPS AND THE IRISH CHURCH.

WHATEVER may be thought of the Resolutions of the Anglican Bishops, sitting at Lambeth, no one can deny that those of the Irish Roman Catholic prelates, adopted at their recent meeting in Dublin, relate to topics of great practical importance, and are likely to lead to important practical results. They are also unequivocal as regards their professed object, are direct and incisive in style, and are marked by a force and dignity which is likely to secure for them a degree of respect seldom accorded in these days to any kind of Episcopal manifesto. And lastly, they do what no resolutions of the Anglican Episcopate ever can do, viz., commit to a definite policy the whole Church in whose name they have, in fact, been passed.

That section of the Resolutions which relates to "the disendowment of the Protestant Church Establishment, and the application of its revenues," is the one which will be, and which deserves to be, most closely scrutinised; as containing the decision of the Irish hierarchy on a point the gravity of which can hardly be overrated at the present juncture. It is true that the nature of that decision had been so confidently, and, as it now appears, so correctly, anticipated, that its promulgation may be thought to be but the formal enunciation of a foregone conclusion; but, in such a case, the very terms of a declaration help to determine its practical value, and serve to define the position of those who make it even better than the substance of the declaration itself. Had that been the rôle of the Irish Catholic Bishops, they could have so daintily phrased their resolutions as to have thrown dust into the eyes of Voluntaries, while they lured, even in seeming to repel, State-Churchmen; but, instead of this, they have not only spoken at the right season, but have uttered words which can bear but one construction, and which only the dullest, or most obdurate, politicians can refuse to accept as final and conclusive.

It will be observed that the bishops set out with the assertion that the revenues now held by the Protestant Establishment have been "unjustly alienated from the rightful owner, the Catholic Church of Ireland," which is declared to have a rightful claim to have restored to it the property of which it has been unjustly deprived; but we are spared the necessity for controversy in regard to this point by the distinct declaration that, notwithstanding this claim, the bishops "will not accept endowment from the State out of the property and revenues now held by the Protestant Establishment, nor any State-endowment whatever." That is to say, while Irish Episcopalians, who also declare the property to be theirs, are willing to give a por-

tion of it to the Roman Catholics, in order to retain the rest, those to whom it is offered indignantly refuse to accept it, and declare that they waive their whole claim, rather than sacrifice "the independence and purity of the Catholic religion in Ireland." They also express confidence that "the Catholics of Ireland will receive with joy this repudiation of a State-endowment for the Irish Church, and that they will never cease to give, without any legal compulsion, the support which they have hitherto freely and dutifully accorded to their clergy and religious institutions!"

Nor is this a new attitude, assumed by the prelates of the Roman Catholic Church, either to promote an alliance with English Voluntaries, or to make a virtue of what is felt to be an inexorable necessity. On the contrary, they are able to quote resolutions of a precisely similar import, passed by their predecessors so far back as 1837, and again in 1841 and 1843; as well as to refer to the authoritative "instructions received from the Holy See" in 1801 and 1805, and to those of Pius VII., so far back as the close of the last century. So uniform and so consistent have been the utterances of the heads of the Irish Catholic Church in relation to this question, that, while we have seen Protestant clergymen and laymen boxing the compass, both politically and ecclesiastically, these representatives of the Roman Catholic Church are able to re-affirm, without qualification and without apology, the resolutions of past years, and to prove that, so often as it has been proposed to make any State-provision for the clergy of their Church, they have done what they are doing at the present hour, viz., protested against all such schemes, as deserving of the strongest reprobation on the part of every faithful follower of their Church.

Doubtless there are those who will smile at the simplicity which regards these reiterated protests as anything but the product of a cunning which is but stealthily aiming at the very object which is repudiated; but we confess that, when we compare this series of Roman Catholic testimonies in favour of Voluntarism—as the preferable means of sustaining the religion of Irish Catholics—with the charges of Anglican bishops, and Church defence articles and speeches, ever since the temporalities of the Protestant Establishment have been thought to be in danger, we cannot help wishing that the comparison were less disadvantageous to Protestantism than it must be admitted to be.

There are Protestants to whom these Episcopal resolutions will be utterly unintelligible, except on the supposition that those who have passed them do not mean what they say, and need only to have the bribe which they denounce actually thrust upon them; or else that, being convinced that the grapes are beyond their reach, they think it politic to make wry mouths at their supposed sourness. But let the position taken by the Roman Catholic Church in Ireland be looked at in the light of actual facts, and there is surely ground for accrediting those who occupy it with motives of a less ignoble character. For which system has flourished most in Ireland—the State-endowment or the Voluntary? Have the revenues, the coercive powers, the political and social status of the Protestant Church, done much for Protestantism, or for the Church itself? Is not that Church, so far as Ireland is concerned, the opprobrium of Britain—not merely because of the injustice involved in its establishment, but because it is felt to have utterly failed as a means of spreading Protestantism, or even of holding Romanism in check? On the other hand, look at the growth of the Roman Catholic Church in Ireland, in spite of the poverty of its members and of political oppression and social proscription. Look, also, at the number, and at the beauty, of many of its churches—at its convents and schools, and other religious and benevolent institutions, and also at the spiritual power confessedly wielded

by its clergy! By whatever means all these results have been realised, they are not the outcome of Parliamentary enactments and of legal exactions. Whether for good or ill, the clergy and their flocks have been bound together neither by the golden bands, nor by the iron fetters, of a national Establishment. Why should the ecclesiastics of the Romish Church desire to substitute for the existing system the soporific influences of a State endowment, and the alienation of the laity, which would be the accompaniment of the pecuniary independence of the clergy? It cannot be because the régime of an Establishment has proved successful, either in England or in Ireland. It cannot be because State-Churchmen, in either country, are just now the objects of envy on the part of the Nonconformist bodies. It must, therefore, be in the interest, or the supposed interest of Protestantism, and of State-Churchism, that the members of the Roman Catholic Church are invited to accept the favours of the State which first oppressed, then tolerated, and now, it is urged, should fawn upon them.

And it is this sinister motive which does influence those who do not hesitate to attribute the lowest motives to the adherents of Roman Catholicism. They wish to do justice to Ireland, but cannot entertain the idea of doing so by departing from the traditions of an Establishment. "Put money in thy purse," is their one injunction to those who seek the pacification of Ireland. Flattering the priests is their clumsy and feeble device for banishing disloyalty from their flocks. But there must be two parties to the discreditable bargain, and one of them utterly refuses to negotiate. What is to be the practical issue? Will Whig leaders, in the face of these episcopal resolutions, continue to tell us that there are but two alternatives—the pay-all and the pay-none system, and that they think the former preferable to the latter? If they do so, it will be at the sacrifice of whatever character for practical statesmanship they may yet possess; while they will excite the just anger of the very men whom they profess themselves anxious to conciliate. The choice of another and a bolder course may be a disagreeable necessity, but that it is a necessity, the events of every day render increasingly apparent. The Roman Catholic bishops, by their recent action, have raised an issue which can be decided in only one way, and we are thankful that they, at any rate, know their own minds, and have given firm expression to their views.

ECCLIASTICAL NOTES.

WE are glad to find at last from the pen of one intelligent Churchman, the expression of sound common sense with regard to the prospect of Dissenters being brought into union with the Church. The *Guardian* of last week devotes a very carefully-written article to this subject. It remarks that of all the subjects discussed at the last Church Congress, there was none, or if any, but one, which could vie in interest with this. The first point which our contemporary proceeds to discuss is that suggested by Lord Lyttelton, that the Church must have greater liberty in reference to her own internal affairs before she can hope to win the Nonconformists to her pale. For, it is added, "the most quickening and sustaining element in modern Nonconformity is, without doubt, the Liberation movement, and of that movement the bondage in which the Church is held in certain important particulars, is the plausible pretext." There is no desire for union, it proceeds to say, amongst the Nonconformists themselves. "Overtures for such a union would not, in fact, quite irrespective of the terms, be regarded in most Dissenting head-quarters with any kind of favour. Too many Nonconformists—and those the most intelligent—keenly realise, on the one hand, the restraints imposed by the Church Establishment as it is, and

the freedom which their own independence confers on the other."

As for most of the suggestions made at the Congress, regarding, for instance, alteration of services, variety of prayers, &c., it is well said:—

Dissent is too grave and great a fact in England to be disturbed by expedients like these. Its adherents, taken altogether, are nearly as many as are Churchmen; its wealth and influence, at any rate in many important political centres, nearly equal: its energy and aggressiveness not inferior; and its several elements have a kind of practical cohesion which is hardly sufficiently noted by Churchmen. Dissenting ministers, no matter what their denomination, find, with some few obvious exceptions, no difficulty in exchanging pulpits; and the lay Dissenter (*verbo venia*) will betake himself, if out of reach of his favourite minister, to any meeting-house, indifferently, but hardly to church. All this, though not ecclesiastical intercommunion,—an idea which naturally is not greatly esteemed amongst Nonconformists as a body,—amounts yet in effect to a kind of alliance offensive and defensive amongst them as against the Church.

The *Guardian* comes to the conclusion, from a review of all the difficulties in the way of reclaiming Dissenters, that they are, humanly speaking, insuperable. There is good feeling as well as wisdom in what follows:—

Yet the history of Dissent, its origin and growth, must, as was properly insisted upon at the Congress, always forbid us to use harsh language towards individual Dissenters. Why has the Church lost her hold upon the people,—upon the institutions of the country,—so far as she has done so? Simply because she has allowed the population to outgrow her. She has left in times past much ground unoccupied, which it was her mission and her duty to cover. The people became Dissenters principally because the Church neglected them. Nor may we overlook the manifest fact that God has been pleased, in the dearth, through our slackness, of regular means of grace, to bless visibly the irregular and unauthorized means which our people have provided for themselves. There are many who have in the meeting-house had their conscience awakened and their heart touched for the first time; who have found there all the religious comfort, all the devotional fervour, they have ever known; who have acquired there their self-mastery and their knowledge of revealed truth,—imperfect, no doubt, but real. Then there are thousands of hereditary Dissenters;—who have been trained up as Dissenters by those in whom they naturally and properly trust. Can we call peremptorily on such to forsake their old associations and to join the Church? They will do so when they behold in the Church a more intense religious life than they find in their sect; more self-sacrificing zeal, more unity of spirit, more self-evident tokens of a higher sanctity, authority, and truth. Unless and until these irresistibly appear, the better class of our Dissenters neither can nor will,—nor even ought to be expected to conform.

Much as we have appreciated the good spirit of the remarks made at the Church Congress, we have not hesitated also to express our opinion concerning the peculiar ignorance of those who made them. The *Guardian* is not so ignorant. It has well read the history of the Church, and it has justly appreciated the position of Dissenters.

The *Spectator* is not often subject to nervous fits, but it is now seriously alarmed at the supposition that Voluntarism may, one of these days, be established in England. Our usually robust, intellectual friend is frightened out of his wits at the imagination. The idea at which he is most alarmed is the idea that the parish clergyman, the "one gentleman," &c., &c., of Church-defence Association, should cease to exist. It is said:—

But we should lose the benefit of the feeling which now exists in our rural districts that the natural person to consult in moral and family difficulties is the parish clergyman, on whose time there is a sort of claim, and who has come to regard himself as at the very least the residuary legatee of all spiritual interests in the parish not specially devised to Dissenting ministers. It is scarcely possible to estimate the value of this quiet, constitutional relation between the parish and its clergymen, as compared with the fluctuating relations of personal favour or disfavour in which the Voluntary ministers are held. The parson himself has an influence with the squire which no priestly competitor for souls is likely ever to obtain. He has a territorial right to appear for the moral interests of the village or parish in any matter of difficulty. The Free Church rivals will have no more right of the kind than the Catholic priest or the Dissenting minister, and will not usually be listened to by the powers that be. We doubt if any rural police are of half as much importance, even in preserving a certain salutary respect for all civilised usages, as the parish clergymen. We are sure that in case of sudden calamity of any kind they have not half as much influence to procure for the public alleviations of distress. In a word, the parochial division of England amongst men who, whatever their faults, are eminently practical and humane, and look upon themselves as spiritual police bound to abate any moral nuisance at the source of which they can get, is one of the few very old institutions which retains all its force and value. Break up the Erastian constitution of our Church, and this must go with it. Is this a theme for exultation among any party—High Church, or Low Church, or Broad Church? Nay, is it even a theme for exultation among the Dissenters themselves?

There used to be a great deal of this sort of writing when it was proposed to extinguish the watchmen of our fathers' and grandfathers' days. Members of Parliament got to be almost as sentimental about these ancient and useful relics of the past as is the *Spectator* about the parish clergyman. The fancy picture which our contemporary draws will no doubt affect all its old lady readers, but is it meant in sober earnest? Was it not

originally written for *Punch*? And what will the clergymen say when they are told that they are really more useful than the rural police? If we really do wish Agents of Sentiment and Civilisation established in our country parishes, by all means let us, if we are mad enough, appoint them. There are plenty who are fit for the office—Mr. Tupper, for instance, for one—but don't let us keep up a rank injustice, and call its influence "civilising."

The *Churchman*, which reviles other Churchmen with most of the reviling words in the English language, but which will not allow a Nonconformist to say a word against the "sacred institution," or the sacred men who belong to it, has inserted a letter from "Presbyter" on the bondage of the Church. The editor remarks that if he were at liberty to give the writer's name, his sentiments would command the adhesion of many who are still enthralled in the bondage of *laico-phobia*. It is sufficient for us, however, to know that what "Presbyter" says is true, and that he says it with force. And this is what he says:—

"Civil and Religious Liberty" is the inheritance of all classes of Englishmen, with a single exception. *Churchmen are not free.* They are denied the right of conducting and arranging the concerns of their own religion. All other communions in the empire exercise this right, no matter whether they are "Established" Churches or "Unestablished." The "Established" Presbyterianism of Scotland is free, the "Established" Presbyterianism of Ireland is free, the "Established" Roman Catholic Church in Canada is free, and the "Established" Roman Catholic Church in Malta is free. All these Churches are "endowed" by the State, and all are free. Maynooth is "Established" but free, notwithstanding its endowment by Act of Parliament. It is needless to point to all the denominations in England and Ireland, which are under the full protection of the law, whose churches, chapels, colleges, charities, and endowments are all guarded by the civil power, and are yet as free as it is possible to conceive. Every other sect in England is considered deserving of the privilege of self-government, the Church of England alone is doomed to absolute servitude under the State. The clergy and laity of the Church may not meet and take counsel, and make regulations where requisite, under penalty of imprisonment and confiscation! What is this but absolute slavery? And of what crimes is the Church of England guilty—and what peril is to be apprehended from her movements, that can justify or excuse so extreme a violation of the natural liberties of man? Is the Church of England a body of such overwhelming political ambition that the State must, in self-defence, keep it in chains lest it should attempt to usurp supreme power? Is it composed of members so exceptionally turbulent, intolerant, and brutal that it is necessary to keep them in chains and treat them on a different principle from every other religious body in the empire? Is the temper of the Church of England more violent, imperious, and domineering, than that of the Church of Rome or the Presbyterian Kirk? Allow me, sir, for a brief space to point out how the absence of a well-regulated liberty is the great and fundamental evil of the Church. Liberty is the mainspring which, if it be unbroken, will cause the whole machinery of the Church to move spontaneously and without effort; but, if broken, will cause all movements to decay and perish. To increase the Episcopate, to build more Churches, to encourage or to put down Ritualism by Act of Parliament, may or may not be beneficial; but it will not make the Church work. It will still remain subject to all its present evils. It will remain a prey to innumerable disorders, because its vital principle is in danger. It lies oppressed, enchained, unable to move or to act. Were the State wholly deprived of liberty, were Englishmen in their civil capacity gagged and bound, wealth, and enterprise, and civilisation, would be fatally injured. It is so in religion also. An enslaved Church cannot prosper.

We are glad to observe that the "Liberation Society" has commenced, earlier than usual, its winter campaign. It was opened by the Rev. Charles Williams, of Southampton, at a series of meetings held last week in Yorkshire. The sole subject of discussion at these meetings had been the Irish Church, which Mr. Williams introduced in a lecture of equal fulness and comprehensiveness of treatment. We are sorry that we are obliged to withhold the report of these meetings until our next issue.

THE LIBERATION SOCIETY.

THE REV. CHARLES WILLIAMS, of Southampton, has been delivering his effective lecture on "The Church of England in Ireland" at Barnsley, Huddersfield, and Longwood.

MEETING AT PRESTON.—The annual meeting of the Preston branch of the Liberation Society was held in the assembly-room of the Corn Exchange on Thursday night. Notwithstanding the unfavourable weather, there was a numerous attendance. Mr. Councillor Haalam occupied the chair. On the platform were the Revs. G. W. Conder, of Manchester, and C. Williams, of Southampton, and late of Acricington, who attended as a deputation; the Rev. W. C. Squier, late of Preston; and the Revs. E. D. Rendell, H. J. Martyn, W. J. Stuart. The Rev. G. W. Conder, in a vivacious speech, moved a resolution referring to the growth of opinion in favour of the Society's objects, and expressing satisfaction at the resolution of the Irish Roman Catholic bishops, repudiating any State-endowment for their Church. The Rev. Charles Williams spoke at some length on the Irish Church question, and was followed by the Rev. E. Lee, of St. Peter's, who asked some questions, and referred to some of the statements made.

The Rev. W. C. Squier, as one of the founders of the Preston branch of the Society, congratulated its friends on the holding of such a meeting, and alluded to the abolition of Easter Dues in Preston. Messrs. Cox, Kearley, Sowerbutts, and Toulmin also took part in the proceedings.

LIBERATION SOCIETY MEETINGS are about to be held in Scotland; Mr. Carvell Williams having engaged to attend conferences, or to deliver addresses, at Greenock, Glasgow, Paisley, Edinburgh, Perth, and Dundee, on the 30th October, and the following days. At the last three places he will be joined by the Rev. W. Walters, of Newcastle, who is also to address a meeting at Aberdeen. On his way to Scotland, Mr. Williams is to attend a meeting at North Shields, and a young men's conference, and a breakfast meeting at Newcastle. He will also be present at a young men's conference at Halifax, on the 8th November. Several other young men's conferences, both in London and the provinces, are about to be held.

THE IRISH CHURCH.

The following is an official copy of the resolutions come to by the Roman Catholic archbishops and bishops of Ireland at the recent general meeting in Dublin, relative to the Irish Church:—

The Archbishops and Bishops of Ireland, seeing that the Government and Parliament are preparing to deal by law with the Irish Protestant Church Establishment, deem it their duty to declare:—

1. That the Irish Protestant Church Establishment is maintained chiefly, almost exclusively, by property and revenues unjustly alienated from the rightful owner, the Catholic Church of Ireland—the Irish Catholics cannot cease to feel as a gross injustice and as an abiding insult the continued, even partial, maintenance of that Establishment out of that endowment, or in any other way, at their expense—an Establishment to which, as to their fountain-head, are to be traced the waters of bitterness which poison the relations of life in Ireland and estrange from one another Protestants and Catholics, who ought to be a united people.

2. That, notwithstanding the rightful claim of the Catholic Church in Ireland to have restored to it the property and revenues of which it was unjustly deprived, the Irish Catholic bishops hereby reaffirm the subjoined resolutions of the bishops assembled in the years 1837, 1841, and 1843; and, adhering to the letter and spirit of those resolutions, distinctly declare that they will not accept endowment from the State out of the property and revenues now held by the Protestant Establishment, nor any State endowment whatever.

The following are the resolutions referred to:—

"Resolved—That, alarmed at the report that an attempt is likely to be made during the approaching session of Parliament to make a State provision for the Roman Catholic clergy, we deem it an imperative duty not to separate without recording the expression of our strongest reprobation of any such attempt, and of our unalterable determination to resist by every means in our power a measure so fraught with mischief to the independence and purity of the Catholic religion in Ireland."—(Resolution of the Irish Bishops in 1837.)

"Resolved—That his Grace the Most Rev. Dr. Murray be requested to call a special general meeting of the prelates of all Ireland in case that he shall have clear proof or well-grounded apprehension that the odious and alarming scheme of a State provision for the Catholic clergy of this portion of the empire be contemplated by the Government, before the next general meeting."—(Resolution of the Irish Bishops in 1841.)

"Resolved—That the preceding resolutions be now republished, in order to make known to our faithful clergy and people, and to all others concerned, that our firm determination on this subject remains unchanged; and that we unanimously pledge ourselves to resist by every influence we possess every attempt that may be made to make any State provision for the Catholic clergy, in whatever shape or form it may be offered."—(Resolution moved by the Most Rev. Dr. Murray, seconded by the Most Rev. Dr. Slattery, and unanimously adopted at a meeting of the prelates of Ireland, in Dublin, 15th November, 1843, the Most Rev. Dr. MacHale in the chair.)

3. That in thus declaring their determination to keep the Church of Ireland free and independent of State control or interference, the bishops of Ireland are happily in accord with instructions received from the Holy See in the years 1801 and 1805, as well as with the course pursued by the Irish bishops of that day in conformity with those instructions.

When a project for the endowment of the Catholic clergy by the British Government was proposed at the end of the last century, Pope Pius VII. gave the following instructions to the Irish bishops, through the Secretary of Propaganda:—

"The Holy Father most earnestly desires that the Irish clergy, continuing to pursue the praiseworthy line of conduct hitherto followed by them, shall scrupulously abstain from seeking for themselves any temporal advantages; and that, while by word and deed they express their unvarying attachment, gratitude, and submission to the British Government, and give still more sensible proof of their gratitude for these fresh favours offered to them, they shall nevertheless decline to accept them, and thereby give a bright example of that constant disinterestedness which so becomes the apostolic zeal of the ministers of the sanctuary, and which confers so much advantage and honour on the Catholic religion, by winning for its ministers, in a remarkable degree, that esteem and respect which render them more worthy of the reverence and love of the faithful committed to their spiritual charge."

"These are precisely the sentiments which our Holy Father has commanded the Secretary of Propaganda to communicate to you, Rev. Father, that through you they may be conveyed without delay to the excellent metropolitans and bishops of the kingdom of Ireland."

The same sentiments are repeated, and at much greater length, in another letter from the Secretary of Propaganda, dated 25th September, 1805.

4. That the bishops are confident that the Catholics of Ireland will receive with joy this repudiation of a State endowment for the Irish Church, and that they

will never cease to give, without any legal compulsion, the support which they have hitherto freely and dutifully accorded to their clergy and religious institutions.

5. That by appropriating the ecclesiastical property of Ireland for the benefit of the poor, the Legislature would realise one of the purposes for which it was originally destined, and to which it was applied in Catholic times.

Irish journals refuse to accept the official denial of the Government that Lord Stanley had communicated with Cardinal Antonelli as to the endowment of the Roman Catholic Church in Ireland. The *Cork Examiner* repeats that it had trustworthy authority for stating that not one, but several communications were made to Cardinal Antonelli on behalf of Lord Stanley. These did not assume the character of a formal negotiation, because diplomatic relations are not supposed to exist between the English and Pontifical Governments, but were unequivocal overtures by the British Cabinet to ascertain the views of the Roman Court and the Irish bishops upon the subject of a State provision for the Roman Catholic clergy and other questions of Irish politics, "the objects being," the *Examiner* adds, "much more comprehensive than were originally stated." The official disavowal is described as "an ingenious quibble." The *Limerick Reporter* affirms it as "indisputably certain" that propositions for the settlement of the Irish Church question were, on the part of the English Cabinet, laid before the Pope. Cardinal Barnado communicated these to Cardinal Cullen, who thereupon called the meeting of Irish Roman Catholic prelates which has just been held.

The London correspondent of the *Manchester Guardian* writes on this subject:—"In confirmation of what I told you lately regarding the unreal and evasive character of the denial given in Government organs here of negotiations with Rome having been attempted, and having failed to bring about a stipendiary connection between the Treasury and the Catholic priesthood, I may mention that after the affair had proceeded a certain length a Monsieur N— was sent over by the Papal Court to ascertain by personal conference in Ireland the feelings of Cardinal Cullen and his brethren on the subject. The Roman envoy had instructions to intimate that no insuperable impediments existed in the mind of his Holiness to the proffered arrangement, provided it was deemed acceptable by the Irish Catholic Church; and supposing it to include such stipulations with regard to non-interference in the choice of bishops and such recognition of their episcopal status and titles as would place them on the same footing with their mitred brethren in other countries. No difficulty, it was understood, would be made by Lord Derby's Administration respecting the repeal of the Ecclesiastical Titles Bill; and the old question of the veto was to be left open to consideration. But a few weeks sufficed to satisfy Monsieur N—that his mission was likely to prove wholly useless; and I venture to express my conviction, from all I can learn, that beyond the repeal of the obnoxious statute in question, the only concession that will be attempted next session will be that of a charter to the Catholic University."

Great preparations are being made for the Protestant meeting on the 30th inst. at Hillsborough. A fresh impulse has been given to the movement by the publication of a characteristic letter from Lord Roden, addressed to the Marquis of Downshire. His lordship rejoices to find that such a meeting is about to be held, reminds the Marquis in enthusiastic terms of the "glorious assemblage which thirty-four years since was held on the same day and at the same place," at which the Marquis presided, and of the determination and unanimity displayed, of the feeling evoked, and the effect produced, when "the Protestants of Ireland of every class and denomination spoke out with one voice as freemen and loyal subjects," declaring that they would not allow their great institutions to be "sacrificed to a miserable party expediency." These institutions, he says, form the bulwark of the Throne, the bond of union with Great Britain, and the security for civil and religious liberty. He then reviews the present position of affairs, and delivers his advice. An extract from the manifesto will show how the old fire has been revived:—

We are now told that the great barriers against the subjugation of Ireland to an Ultramontane hierarchy are to be removed, the settlement and rights of property to be disregarded, the fundamental article of the Union compact is to be annulled, and the recognition of such homage to Protestant truth which Protestant endowments and an Established Church afford, is to be abrogated. All because, forsooth, it is so willed by the despotic authority of the Church of Rome and the Republics of England. . . . England must know that there is a voice in Ireland—the voice of the loyal, intelligent, and industrious Protestants, opposed to those revolutionary measures; and that the "Irish difficulty," instead of being removed, will be infinitely aggravated by the policy which is proposed to be inaugurated. Standing, as I do, on the verge of eternity—about to enter my eightieth year—the only survivor of those men (Enniskillen, Longford, Bandon, and Parnham) who with me signed the summons to that great Protestant meeting in the spring of 1834, of which the Hillsborough meeting, the following October, was the sequel, I am warranted through this letter to entreat my brother Protestants in Ireland, either to attend this great meeting, or publicly to signify their assent to its object.

The venerable Orange chieftain concludes with the advice to the "brethren" to abstain from the use of any party emblems at the meeting, to let "the Protestant religion and the liberties of England" be their watchword, but not to be provoked or entrapped into any violation of the law.

At a banquet given a few days ago to the M.P.'s

for the city and county of Kilkenny, Sir JOHN GRAY M.P., described the remarkable progress made by the Church question within the last two years, but all that had been done in advancement of that question was small compared with the declaration of the Irish Hierarchy in the preceding week. He bore testimony to the cordial assistance given the Irish members last session by the Liberal English and Scotch members. Before long the people of Kilkenny would, he believed, be assembled to celebrate the establishment of perfect religious equality. (Cheers.) Referring to the Church Commissioners, the hon. member said that the promise of the Government had been kept with the worst faith by them in the constitution of that commission. One man was Lord de Vesci, a subscriber to the Church Defence Fund. Sir Joseph Napier was also one of the committee appointed to collect funds for the defence of the Church. Mr. Shafto Adair was in the same position. Again, Mr. John Thomas Ball, another of the commissioners, had actually been put forward by the Protestant Primates some years ago as a fitting representative of Trinity College, on the ground that he would be a proper champion of the Church. Moreover, he was the advising counsel of leading Churchmen, and filled the paid office of Vicar-General of Armagh and Derry. Mr. Shirley, another commissioner, was one of the requisitionists for the coming Hillsborough meeting, the professed object of which was to sustain the Established Church. Were any of these men fit to be on the jury to try the case? Yet they formed six of the nine commissioners appointed to try the Church—the Church of which they were the advised and pledged champions. The Catholics of Kilkenny approached this great subject without bigotry. They were ninety-three out of every one hundred, yet they lived, and were anxious to live, on terms of amity with their Protestant fellow-citizens; but it was not much to expect that that amity should be based upon equality, and he asserted that no Minister would get the support of the Irish Liberals who did not go straight to the Government and ask for the immediate and perfect disendowment of the Established Church, and the placing of all denominations upon a perfect equality.

NONCONFORMISTS AND NATIONAL EDUCATION.

(From the *London Review*.)

On this point there is still as much difference of opinion amongst the Congregationalists as amongst those outside that body who have turned their attention to the subject. Mr. Baines, Mr. Morley, and those who concur with them, are in favour of retaining, with some modifications, the present system as administered by the Privy Council. They cling to denominational education, although they repel any interference on the part of the State with religious instruction, and even deny its right to insist upon such instruction being given at all. They are willing that national education should be assisted out of the public funds; but they are nevertheless desirous that it should in the main depend upon voluntary efforts and subscriptions. In accordance with these views they would adopt a suggestion of the Royal Commission of 1868, who recommended that, in addition to all schools already assisted, public grants shall be given to any school which shall have been registered at the office of the Privy Council as an elementary school for the education of the poor, and which shall be certified by the inspector to be healthy and properly drained and ventilated, and supplied with offices; and of which the principal schoolroom shall contain at least eight square feet of superficial area for each child in average daily attendance. Schools of the latter class would be subject to inspection only so far as relates to the secular instruction given therein; and Mr. Baines not only assures us that the adoption of such a provision would reconcile the Nonconformists to the existing system, but expresses his opinion that it would lead to the establishment of a considerable number of new schools. He would not, however, stop there, but would, moreover, assent to the bill introduced by Mr. Bruce into the House of Commons during the last session, which proposes that the ratepayers of a borough or parish, if they express their deliberate wish by a large majority, should be empowered to aid or even to establish schools by public rates. These are undoubtedly large concessions on the part of those who have hitherto insisted that the education of the people should solely upon their own voluntary efforts; nor do we entertain any doubt that such a modification and extension of the existing system as Mr. Bruce has sketched out would be attended with the most beneficial results. But, on the other hand, we are equally convinced that it would not meet the wants of the age, or the demands of the working classes; and that it would not amount to a permanent settlement of the question. A system under which schools in which the State undertakes to see that some religious education is given, are combined with schools of a purely secular character, so far as the State is concerned, and in which both these classes of schools of a partially voluntary character are supplemented here and there by others, supported out of the rates, and managed by parochial or municipal bodies, would not only be singularly complicated and cumbrous, but would involve a very wasteful expenditure of public money. We should still have more schools than are needed in one place, and fewer than are required in another. We should have one school assisted by Government money competing with another school similarly aided; and after all, lavish as our expenditure would be, we should not reach a large portion of the classes which it is most desirable to influence. It is an unfortunate thing that the working classes are to so great an extent unconnected with the religious denominations of the country; but

so long as that continues to be the case, it is certain that they will stand aloof from schools connected with those bodies. And although no doubt, under the bill of Mr. Bruce, the ratepayers would be authorised to establish schools, it is tolerably certain that the power given by a purely permissive bill would only be exercised in a few places in which the labouring population had an immensely preponderating influence. In other places the working classes would still be left in a great measure dependent upon the voluntary action of the benevolent and philanthropic; education would still be offered to them, not as the common right of a citizen, but as an eleemosynary boon; they would still feel themselves placed in regard to it in a less independent position than the working classes in the United States and in Prussia; and we very much mistake the tendency of opinion amongst them if they would long rest satisfied with such an arrangement. For these reasons it seems to us that the other section of the Nonconformist body, of which Mr. Miall and Dr. Vaughan may be taken as the representatives, are right in contending that the time has come for boldly recasting the whole of our educational system; for largely diminishing, if not altogether abolishing, its denominational character, and for rendering it completely independent of the precarious ebb and flow of voluntary contributions. From peculiar circumstances, to which we need not advert, there is a cry in Ireland for denominational educational; but the general current of opinion on the continent of Europe, in America, and amongst our own working classes, is in favour, to use the words of Dr. Vaughan, of "taking the parsons out of the school or leaving them there with just so much influence as they are entitled to as educated Christian men belonging to the general community."

"THE NONCONFORMIST SKETCH-BOOK."—We are authorised to announce that a new and cheap edition of the "Nonconformist Sketch-book" is in the press, and will shortly be published. Mr. E. Miall, we believe, will explain in a preface the reasons which have compelled him to take this step, and will also prefix a short statement of the characteristic features of the times to which the book, when first issued, was intended to have special reference. The disingenuous manner in which the work has been made use of by "Church Institution" lecturers, and other "defenders of the faith," in and out of Parliament, has attracted no little curiosity to the volume, for many years past out of print, and will, doubtless, have created for the forthcoming edition an extensive demand.

CHURCH-RATES AT PINKWILL, NEAR ELY.—On Thursday last Mr. Hall, Mr. Crop, and others, were summoned before the magistrates of Ely for non-payment of Church-rates. Mr. Bennett was specially retained to defend. Mr. Marshall, of Ely, appeared for the churchwardens, and stated that seeing Mr. Bennett present, he took it for granted that he would make objections to the validity of the rate, and if so, the magistrates could make no order, and it would only be useless to take up the time of the court to go on with the case. Mr. Bennett stated that he certainly should raise objections, which, if his instructions were correct, would be fatal to the rate. The magistrates, therefore, declined to make any order.

THE HEALTH OF THE REV. DR. HAMILTON continues in a precarious state. He continues in a state of great weakness and exhaustion.

It has been decided by the Society for Promoting Christian Knowledge, "that in the Society's Almanack for 1868 no mention be made of the diocese of Natal."

SURREY CHAPEL POPULAR LECTURES.—Notwithstanding the absence of the Rev. Newman Hall in America, these interesting weekly entertainments will be resumed for the coming season early in November, the Rev. G. M. Murphy, for so many years Mr. Hall's coadjutor, commencing the season by a lecture on "Paris and its People," being reminiscences of a personal visit.

THE METROPOLITAN TABERNACLE.—The *South London Press* says that at a meeting of the deacons of the Metropolitan Tabernacle on Wednesday, it was resolved to appoint a co-pastor to relieve Mr. Spurgeon of his heavier routine work. His brother, it is understood, is to be the man. We regret to state that Mr. Spurgeon has been taken ill again. He was unable to preach on Sunday.

RELIGIOUS BEQUESTS.—The late Mrs. Lydia Wells, of Chelmsford, who died in August last, and whose will was proved on the 17th ult., has bequeathed to the Essex and Herts Benevolent Society, 100*l.*; Essex Congregational Union, 150*l.*; the Association of Bible Women, London, 50*l.*; Girls and Infants British Schools, Chelmsford, each 19*g.*; the Chelmsford Benevolent Society and Lying-in Charity, each 10*l.*; and 200*l.* towards the building of the proposed new schools in connection with the new London-road Independent chapel at Chelmsford.

AMALGAMATION OF ROTHERHAM AND AIREDALE COLLEGES.—A meeting of former students of Rotherham College, brought together by the assembly of the Congregational Union in Manchester, was held on Thursday week, in the Library of Grosvenor-street Chapel, the Rev. Joseph Muncaster, of Manchester, in the chair. The meeting had been convened by public announcement at the dinner of the Union on the previous day. The following resolution, moved by the Rev. J. B. Lister, of Blackburn; and seconded by the Rev. J. T. Arnold, of Northampton, was unanimously passed:—"That the old students of Rotherham College now present, learning that there is the probability of the speedy amalga-

mation of [the] two Yorkshire colleges, hereby express their decided and hearty sympathy with the proposed union. They, moreover, pledge themselves to assist the constituencies to the utmost extent possible in carrying out this most desirable object."

LAMBETH BATHS WINTER MEETINGS.—We understand that arrangements have been made for carrying on the Lambeth Baths meetings during the coming winter, and that they will commence at an early date, under the management of Mr. Murphy as usual, Samuel Morley, Esq., as in former years liberally, aiding in the necessary expenses. This, the sixth series of meetings, will comprise religious services, scientific lectures, temperance meetings, penny readings, catch concerts, musical and dissolving views, entertainments, &c. Educational classes for men and women will also be provided in connection with the meetings, and it is also expected that here, in the birthplace of the movement, a third working man's exhibition will be held in the spring.

THE UNITED PRESBYTERIAN CHURCH.—The English Synod of the United Presbyterian Church, at its concluding sederunt on Thursday, in Berwick-on-Tweed, resumed the debate on the union question, which resulted in the adoption of a motion expressive of the desire of the Synod that the union might comprehend all the negotiating Churches. The whole tone of the debate, however, showed that the members were aware that there are many difficulties in the way of the formation of a British Presbyterian Church, not the least of which is the growing conviction among the English churches that they cannot much longer submit to be governed in such matters as the forms of worship by a Scotch Synod. The most noticeable feature in the discussion was the admission, even by the advocates of a British Church, that its English section must have exclusive jurisdiction in matters of discipline and worship.

DR. NEWMAN AT OXFORD.—Some time ago, as our readers are aware, it was the intention, or at all events the hope, of Dr. Newman to found in Oxford a branch of the Oratory, in the hope of being able to help on the Roman Catholic cause. But the matter has never been looked upon favourably at Rome, and at length we hear that the idea of Dr. Newman going thither has been vetoed at head-quarters, mainly through the persistent opposition of the English Roman Catholic bishops, who are of opinion that Dr. Newman would take with him too large a following of the Roman Catholic young men, to whose souls it would be perilous to bring them into contact with Anglican education. Dr. Newman has circulated a letter to his friends announcing this decision. Apparently it would be dangerous to their faith to teach these Roman Catholic youths to write decent verses and grammatical Latin—points in which the education of the Romanists, in England at least, is said to be sadly deficient.—*Guardian*.

THE BISHOP OF LICHFIELD. Dr. John Lonsdale, died suddenly on Saturday night at his episcopal residence, Eccleshall Castle. His lordship had in the day attended a meeting at Stafford, presided over by the Earl of Shrewsbury, to forward a scheme for middle-class education in connection with the Church of England. Charges of Romanising tendencies had been made against the promoters of the plan, and the bishop spoke with great animation at the meeting. Returned afterwards to Eccleshall, he wrote several letters, and consequently sat down to dinner later than usual. He was taken ill, and died before medical assistance could be obtained. The deceased prelate was in his eightieth year, and was most indefatigable in the discharge of his episcopal duties. By his death Dr. Claughton, the Bishop of Rochester, becomes entitled to a seat in the House of Lords, and will be called upon to attend at the next meeting of Parliament to read prayers as junior bishop at the sittings of the House. This arrangement takes place under the Act constituting the bishopric of Manchester, by which the last consecrated bishop, other than Canterbury, York, London, Durham, and Winchester, is without a seat in the House of Lords.

LORD SANDON'S PEW.—A clerical correspondent of the *Guardian*, who takes umbrage at Lord Sandon's outspoken speech against priestism at the Wolverhampton Church Congress, writes:—"It seems to me that in the parish church of Sandon it is not the autocracy of the parish clergyman that 'you want to get rid of.' There is a 'hindrance' there to Church progress, which his lordship forgot to mention. It is the Sandon Hall family pew, which is a fine specimen of the carrying out of the 'sit here under my footstool' principle. This remarkable structure spans the chancel-arch, and closely resembles what is called an 'omnibus' box at the opera. It is approached by a stair from the floor of the church, which stair is lighted by an ordinary staircase window knocked out in the south wall of the chancel. The pew contains two rows of chairs, so placed that the occupants have their backs to the Lord's table, and their faces to the rustic congregation, communicant members of which enjoy the honour of passing under the family's feet when they go up to receive Holy Communion, an honour shared more frequently by the 'autocratic' parish priest himself. Not only are the chairs so placed in this pew that the family backs are turned on the Lord's table, but there is also a curtain to shut out the chancel and make all warm and comfortable. To this latter end there is, moreover, a fireplace in the pew, with poker and tongs complete. I cannot but think that, by inducing his father to remove this 'hindrance' in the Sandon parish church, Lord Sandon would be working more effectually to remove the 'hindrances to Church progress' in the Lichfield diocese than by making an attack upon all the clergy of the Church of England."

NORTH BUCKS ASSOCIATION.—A large and influential gathering of Independent ministers took place at Olney on Tuesday, in connection with the autumnal

meetings of the association. Among those present were the Rev. Messrs. Bull (Newport Pagnell), Slye (Potter's Pury), Martin (Oxford), Bain (Wellingborough), Byers (Stony Stratford), Dean (Harold), Selbie (Great Horwood), Nash (Banbury), Mayor (Stoke Goldington), Lancaster (Newport Pagnell), Grey (Olney), &c. In the morning a devotional meeting was held, presided over by the Rev. J. T. Grey, pastor of the church. The chief interest of this meeting centred in a paper read by the Rev. W. Bain, of Wellingborough, on "How to keep ourselves as ministers from becoming mechanical in our life and work." In a very graphic and powerful way he pointed out the various influences which affected ministers especially, and tended to produce a certain want of freshness in the feelings with which they engaged in their various duties. Habit was a great power, but its effects were carefully to be guarded against when it resulted in giving to their life the character of mere routine. The observation made as to the safeguard against such a consummation ranged themselves round the three cardinal points—the word, the work, and the life. In regard to the work and life, Mr. Bain took up the three principles which he considered of special importance, as bearing on the subject, and dwelt upon them. The first was a true understanding of the terms, large and small, great and little, in reference to ministerial effort. The work of the minister was so intrinsically great that no outward circumstances of large or small sphere could affect it. God Himself was the Judge, souls the end, Christ a fellow-worker. The second point was the noble principle of willingness, the inner impulse underlying all the life and effort of the servant of God. Every man's life of endeavour ought to go forth of him as a well springing up with unfading freshness. The third point urged was a more profound feeling of the fellowship of the suffering of Jesus Christ as the great end of all our desire and striving, above even the holy purpose of conversion. Mr. Bain briefly alluded further to private prayer, and a broader sympathy with humanity, as helpful to maintain a freshness and unabating interest in the life and work of the minister of the Gospel. After the reading of this paper, the Rev. J. Slye, secretary of the association, briefly reviewed the history and advocated the claims of the society. The Rev. H. Nash, Banbury, then suggested some improvements in the working of the association, tending to promote the prosperity of country churches. Some discussion followed on this point, and then the meeting, which was felt by all to be deeply interesting, was closed with prayer by the Rev. J. T. Grey. In the evening a service was held in the chapel, when the Rev. D. Martin, of Oxford, preached an extremely vigorous and practical sermon from 2 Tim. ii. 19.

Religious Intelligence.

ELDER-WALK MISSION CHURCH, ISLINGTON.—The second anniversary of Elder-walk Mission Church of Hare-court Chapel, Canonbury, was held on Monday week. After tea Dr. Raleigh presided over a crowded meeting, and in an eloquent address congratulated the church on its second anniversary, and by some kindly words cheered the people and stimulated them to try to be blessings to their neighbours. The Rev. Matthew Smith, the pastor, stated that the past year had been one of unbroken peace in the church. Thirty members had been added to the church during the year, making the present number eighty. The congregation on Sunday evenings is now so large that the room is inconveniently crowded, and it is desirable to secure a larger building as soon as practicable. The meeting was then addressed by the Rev. H. R. Cooke, and Messrs. R. Forsaith, R. Sinclair, H. C. Lemmon, Humphreys, and S. Woolcott.

POULTRY CHAPEL.—On Sunday evening week, the Rev. Dr. Spence preached a farewell sermon at the Poultry Chapel, and thus closed a thirteen years' pastorate. Dr. Spence accepted the charge at the Poultry in April, 1854. Notwithstanding the difficulties of "the City," the church has considerably increased in numbers. He found when he came about three hundred members, but he leaves a church of about four hundred and fifty. During the thirteen years of his ministry, seven hundred and thirty-five have been received into fellowship, so that five-sixths of the present church belong to the period of his pastorate. So many changes have passed over the church that only sixty or seventy remain of those who invited him to become their minister. How Dr. Spence has worked in the important sphere which he has just quitted, is well known to many besides those of his own congregation. He has bestowed labour upon his people, and not in vain. There is a branch mission at Milton-street, Cripplegate, with a day-school for infants. Working men's lectures, week and Sunday evening services, have been conducted by evangelists supported by the church, and a vigorous mutual improvement society for young men, called "The Milton Congregational Class," has been well sustained. There are two Sunday-schools, with 800 scholars and eighty teachers, one school at the Poultry, and the other at Milton-street. There is also a girls' day-school at the Poultry under an efficient governess, on the British and Foreign School system. Besides directly religious agencies for heathen at home and abroad, there are penny banks, benevolent and provident societies for the relief and comfort of the sick and poor. Last year the church and congregation raised upwards of 1,600*l.* for the cause of God and humanity,

exclusive of the support of the ministry. It will thus be seen that it is not because Dr. Spence has not been successful and useful, or from any want of affection and sympathy on the part of his congregation, that he has felt it his duty to enter upon another pastorate. "If love could have bound me to this pulpit," he said on Sunday evening with deep emotion, "your love would have done it. It has been a great struggle; greater and sharper than any of you can tell; but I believe the hand of God is in this movement."

TWICKENHAM.—The anniversary services of Twickenham Chapel, Twickenham-green (the Rev. W. Freeman's), were held on Tuesday last week, when a sermon was preached by the Rev. J. C. Edwards, M.A., rector of Ingoldmells, Lincolnshire. A numerous congregation was gratified, not more by the fact of a clergyman of the Church of England preaching in a Baptist chapel, than by the earnest, faithful, practical character of the sermon—preached without notes, without a "preaching-gown," and with all the ease, simplicity, and fervour, of a good minister of Jesus Christ. Mr. Edwards, in his appeal for aid for this church, declared himself willing, on all possible occasions, to give practical evidence of his desire for union with Nonconformist brethren rather than with the Romish and Greek Churches; and his readiness anywhere and everywhere, even in Rome itself, to preach "Christ and Him crucified." At the close of the service a social meeting was held in the schoolroom, which had been tastefully decorated for the occasion. At half-past six the company re-assembled in the chapel, and a religious service was held, under the presidency of W. Fountain, Esq., of Ealing. The Rev. I. M. Soule, of Battersea, conducted the devotional exercises. The pastor announced the hymns and anthems, and read letters from friends unable to attend. Addresses were delivered by the Rev. W. Isaac, of Ealing, on the "Necessity and Advantages of Union"; the Rev. T. Henson, of Harlington, on "Revivals"; the Rev. T. Keed, of Acton, on "Christian Benevolence"; the Rev. G. S. Ingram, of Richmond, on "Church Prosperity"; the Rev. J. Sugden, B.A., of Teddington, on "Personal Piety"; the Rev. J. Hall, of Hounslow, on "Christian Activity"; and the Rev. J. O. Edwards, M.A., the preacher of the afternoon, concluded with a few earnest words on "Union."

WOOLWICH.—On Friday evening last the sixtieth anniversary of the Salem Independent Church, Woolwich, and the recognition of the newly-chosen pastor, the Rev. Thomas Tuffield, was celebrated at the Town-hall. The tea-meeting was attended by one hundred and fifty persons, and at the public meeting the audience was much increased. R. A. Boyd, Esq., of Walthamstow, presided. The ministers present were the Rev. C. Brake, of Islington; B. Waugh, of Greenwich; J. Corken, of Rotherhithe; S. March, of Erith; J. Richards and J. B. Pike, of Woolwich. From the statement of the deacons it appeared that the church was formed by the late Rev. Joseph Wilcox Percy in 1798, and had been subsequently presided over by the Revs. Thomas James, J. S. Bright, Dr. James Carille, H. Herous, and E. J. Willis; and that the following ministers were once in its fellowship:—The Revs. J. Hyde, H. Coleman, J. Young, T. Featherstone, H. Cook, and Samuel Martin, the estimable minister of Westminster Chapel. The church is now weak, but the congregations since the accession of the new pastor have been so encouraging that it is believed that, by the blessing of God, worthy deeds may yet be done, and Independency saved from the dishonour of losing its oldest church in the populous district of Woolwich. During the evening Mr. W. Cattell presented the Rev. T. Tuffield with a purse of sovereigns, as a testimony from the people of Welling, where he had previously laboured for nearly thirteen years, also stating that the five years he had sat under the ministry of Mr. Tuffield had been the happiest of his life.

WOODBIDGE.—The Rev. M. S. Bromet has resigned the ministry of Quay Chapel, in this town. The pastorate will be vacant after Christmas next.

BILSTON.—Mr. G. B. J. Empson, of Spring Hill College, has accepted a unanimous invitation from the church and congregation at Bilston to become their minister.

MANCHESTER.—Mr. D. Neal Jordan, B.A., of Spring Hill College, has accepted a unanimous invitation from the church and congregation of Charles-town Chapel, Manchester, to become their minister.

DUDLEY.—The Rev. D. K. Shoebottom, who five years ago resigned his charge in connection with the Independent chapel, Dudley, has accepted a unanimous invitation of the church to resume the pastorate, in conjunction with an assistant minister.

LEYTONSTONE.—On Tuesday evening last a meeting was held at Leytonstone, in connection with the recognition of the Rev. J. E. Tunmer (late of Lymington) as pastor of the Congregational church there. After a very elegantly-served tea, James Spicer, Esq., of Woodford, took the chair, in the chapel. On the platform were the Revs. C. Dukes, W. Roberts, T. E. Stallybrass, T. Egg, and other ministers of the neighbourhood. After a few words from the chairman, a statement was made by Mr. Wickham, one of the deacons, showing the way in which Mr. Tunmer came to be the pastor of the church, and explaining what expense had been incurred in the alteration of the chapel and what money had been received on that account. The Revs. C. Dukes, W. Roberts, W. Farrer, J. Winter, T. Egg, and others, addressed the meeting in a friendly and congratulatory tone, and altogether the meeting was of a most agreeable and efficient kind. There seems

to be a very encouraging prospect before the church at Leytonstone under the new pastorate.

DARTFORD, KENT.—On Wednesday, October 2, recognition services (afternoon and evening) were held in connection with the settlement of the Rev. J. H. Bowhay as pastor of the Congregational church, Dartford, Kent. After reading the Scriptures and prayer by the Rev. J. Poulton (Wesleyan minister, of Dartford), the Rev. J. Pulling, of Deptford, delivered the introductory discourse, on "The spiritual freedom of the Church of Christ." The recognition prayer was then offered up by the Rev. T. C. Hine, of Sydenham. The Rev. George Smith, D.D., of Poplar, afterwards addressed the congregation. The Rev. J. H. Wilson closed the service by a short address and prayer. In the evening an appropriate sermon was preached by the Rev. Professor Newth, M.A., New College.

ERITH.—On Thursday, October 17, a valedictory service was held in Avenue Hall, Erith, in connection with the retirement of the Rev. Samuel March, after eight years' ministry at Avenue Church; James Townley, Esq., presided. The chairman, the Revs. Joseph Beasley, of Blackheath; John Pulling, of Deptford; J. B. Goulty, and J. Goodman, of Belvedere, said they had been intimately acquainted with the work in which Mr. March had been engaged, and had great pleasure in expressing their high appreciation of his ministerial character and usefulness. The Revs. Mr. Richards and Tuffield, of Woolwich, and Pike, of Plumstead, testified to the cordiality which subsisted between themselves and Mr. March as neighbouring ministers, and his readiness to serve them whenever called upon. From the report which was read, it appeared that the church-members had increased threefold under Mr. March's ministry, and that the day-schools, which are conducted upon the voluntary principle, had increased from thirty to 112 scholars; the Sunday-schools from 119 to 340 in attendance; and that over 3,000l. had been raised in connection with the various schemes of usefulness in which Mr. March had been engaged, independently of the sums raised in the church in support of the ministry and its incidental expenses. A valedictory address, which had been unanimously adopted by the church, expressing their regret at the prospect of the removal of their pastor, and the loss which would be occasioned thereby, not only to the church, but to the neighbourhood generally, and particularly to the poor, was read by one of the deacons, and presented to him, with a purse of gold. The senior Bible-class of boys came forward, and presented Mr. March with a beautiful inkstand, accompanied with a gold pen and case, from the second class, and the senior class of girls presented to Mrs. March a beautiful inlaid work-box, as expressions of their gratitude and love.

PUDDLETOWN, DORSET.—About eighteen months ago, a neat and substantial chapel was opened for the use of the Congregationalists in Puddletown and its neighbourhood. Great difficulty was experienced in obtaining a site for the building, the lord of the manor having, in the exercise of his sole power in the parish, resolved to prevent the erection of any other place of worship. Application was consequently made to the late George James Wood, Esq., of Athelhampton, one corner of whose estate runs up almost close to Puddletown; and he, after many courteous but unsuccessful efforts to exchange a portion of his land for a site which would be more convenient, sold, at a merely nominal cost, to the applicants the freehold on which the chapel now stands. At the commencement of the present year a debt of 100l. rested on the building, which sum was generously advanced by T. A. Homer, Esq., of Tolpuddle, for a period of ten years, or until means should be devised for the liquidation of the debt. In June last, friends of the cause proposed that the amount should at once be raised, and were encouraged by conditional promises of help from W. Vernon, Esq., of Fordington; J. T. Homer, Esq., of Hemsworth; T. A. Homer, Esq., of Tolpuddle; and T. Samson, Esq., of Kingston Russell. On Tuesday, the 10th inst., there was held in the schoolroom of the Congregational church, Dorchester, a sale of useful articles in aid of the effort; and at a public meeting convened the same evening, over which the Rev. J. Fox, B.A., presided, a financial statement was presented by the Rev. J. C. Smith, M.A., of Bere Regis, who announced that friends, to whom the case had been made known, had responded most heartily and liberally. Amongst others, the names of John Remington Mills, Esq., M.P., Sir F. Crossley, Bart., M.P., A. Pegler, Esq., of Southampton; John B. Best, Esq., of Stanstead; James Pantou, Esq., of Wareham; and G. W. Homer, Esq., of Athelhampton, stood conspicuous. Friends at Brighton, through H. Wright, Esq., and at Reading, through the Rev. S. C. Gordon, M.A., had rendered material aid, while Mr. J. H. Mundell, of Bere Regis, had been most unremitting and successful in obtaining contributions from various quarters. As the result of these efforts, the debt has been wholly removed, and a balance of 15l. remains in the hands of the treasurer, which is to go towards providing permanent pews for the chapel. Cordial votes of thanks were passed to the Rev. J. Fox and his congregation for their self-denying exertions; and also to the Rev. G. C. Smith, who had suggested, and warmly urged on the friends of the cause, the immediate removal of the debt.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending October 19, 1,028, of which 237 were new cases.

Correspondence.

RITUALISM AND REVIVALISM: A QUESTION OF THE DAY.

To the Editor of the Nonconformist.

SIR,—In the accounts, published in this day's papers, of the religious disturbances at the Church of St. Matthias, Stoke Newington, the incumbent, Mr. Le Geyt, is reported to have said that the Ritualists "were often asked—he had recently been asked (by the Ritualistic Commissioners)—whether a large number of working people attended their ministrations. They were obliged to answer not largely. It was frequently cast in the teeth of the clergy that in their congregations there was not a large preponderance of working people. But were these masses of people found worshipping God elsewhere? He questioned it—nay, more, he denied it. No doubt the Church of England had in times past neglected the poor; but it was a hasty and unfounded assertion to say that the working classes were attracted by any body more largely than by the Church of England. As a general rule, he believed the masses of the working people did not worship God anywhere at all. They would not be found in that church, they would not be found in any other church, in any Dissenting or Roman Catholic chapel, or anywhere else." During the last few months I have been assiduously engaged in investigating the state of religious feeling among the working classes, especially those residents in the metropolis, and the result of that investigation leads me to question the accuracy of Mr. Le Geyt's assertions. I will give one remarkable instance illustrative of the many facts on which I have been led to the conclusion that not only does their exist a powerful latent religious sentiment in the hearts of the great mass of our working population, but that this sentiment can, by means the most homely, the most unpretentious, be effectually developed and made to assist largely in promoting the social, physical, and moral condition of those who daily lot is one of toil. In the East of London, as we all know, there exists an appalling amount of poverty, vice, crime, and suffering amongst which thousands upon thousands of hardworking artisans are necessitated to dwell, surrounded with few refining or elevating influences; with no refuge from the fever-reeking air, the insidious choleraic poison, except by long walks to Victoria Park, now being hedged in by a thick belt of houses, or to Epping Forest, which is being rapidly stolen, acre by acre, by those who have no regard for the rights of the poor. Everywhere the gin-palace and the beer-shop display their seductive allurements, the miserable daughters of shame flaunt their gaudy finery on the gas-lit pavements, and the artisan's child often has for his playmate the son of the thief. Nothing but the most strenuous and unceasing efforts on the part of religious ministers of all denominations, of temperance societies, ragged schools, ragged churches, missions, and other agencies, have prevented the social condition of the East of London, with its million inhabitants, from becoming tenfold worse, a standing menace to the order and well-being of the metropolis.

There is a magnificent field for the social and religious reformers. Who will come and bid the people to leave the public-houses, to treat their wives kindly, send their children to be educated, make their homes healthy and comfortable, and learn to become truly deserving of the name of men, fearing God and practising their duty towards themselves and their neighbours. The Ritualist is too busy with his incense, stoles, and candlesticks to engage in the good work; his idea is to attract the poor by the promise of "loaves and fishes," and he fails. He gains over the merchant, the tradesman, and the shopkeeper to his side, but the working man stands aloof from the splendours which but too often remind him of the gorgeous scenery of a theatrical spectacle. The Evangelical clergyman finds his church filled, but there his influence stops: he can make no impression on the great mass of stolid indifference which outside confronts him in every direction. Many, very many Dissenting ministers are more successful, but their usefulness is frequently impaired by their limited resources, or the prejudices or peculiarities of the particular religious body to which they may belong. Of course, I except the labours of such men as Newman Hall, C. H. Spurgeon, G. W. M'Cree, G. M. Murphy, and others of the same stamp. Hence arises the cry that working men do not care for religion, that it is utterly hopeless to attempt more than to attempt to win over a few stragglers from the main body. Is this true? I think not.

As related in a previous number of the *Nonconformist*, some two or three years since the Rev. William Booth, a well-known revivalist preacher, was invited to deliver some discourses in the Tenter Ground, Whitechapel, near the old Garrick Theatre. His success in attracting a large number of hearers, induced him to consider the feasibility of establishing a Christian mission in East London. At first, the difficulties to be surmounted seemed far too great. Richard Weaver, one of the most celebrated members of the revivalist body, had hurled all his energies in this direction, but with slight success. However, Mr. Booth courageously determined to make the attempt. Gathering around him a few working-class followers, he commenced his mission. Its success was immediate. Himself well acquainted with the language, habits, and sentiments of the working classes,

employing *bond fide* working men as his assistants, he has performed in East London an amount of religious and social good absolutely without precedent. Every Sunday, the City of London Theatre, the New East London Theatre (formerly the Effingham), the Oriental Music-hall at Poplar, and various mission-halls in Whitechapel, Spitalfields, Bethnal-green, Hackney, and elsewhere, affording in all sitting accommodation for eight thousand persons, are crowded to overflowing long before the hour for commencing service, by people belonging to the poorer classes. Could accommodation be found for forty, fifty, nay, a hundred thousand persons, the result would be the same. No matter whether the place be the humble mission-hall, with its rude whitewashed walls and rough wooden benches, or the spacious theatre or music-hall, there is in each the same crowding, the same eagerness, the same patient earnestness. Yet we are told that working men do not care for religion! Why with scarcely an exception, the whole of Mr. Booth's assistants are working people, and nineteen-twentieths of those who come to hear them are working people also. In connection with the Mission, upwards of fifty open-air services and an equal number of indoor services are held weekly, besides children's services, temperance, mothers', and other meetings. Sunday, day, and ragged schools, soup-kitchens, reading-rooms, and penny banks are being established. A Bible-carriage is in full operation, also a systematic plan of house-to-house visiting, the whole of these operations necessitating an expenditure of forty pounds weekly, which sum is dependent entirely on voluntary offerings. The head-quarters of the mission are in the Whitechapel-road. The premises were recently erected as a public-house, but the lease having been secured by the Rev. William Booth, it has been converted into a mission-hall, a significant transformation.

When such facts are related of a few revivalists, does it not become us to study a little more closely the real character and working of this most remarkable movement, which appears to be confined principally to the working classes. It is of no use sneering at it. It is, most unmistakably, spreading in all directions among the working classes, and in a far greater ratio than is Ritualism among the upper and middle classes. But it has been objected the Revivalists hold such extreme views respecting eternal punishment, that many of their speakers are sadly illiterate, and that their singing is more remarkable for noise than harmony. It is not my purpose to seek to defend these; I am merely stating what I know, and what I have seen. Working men know best how to speak to and reason with their fellow working men. Our labouring poor do not know much about Bishop Colenso. To them the late Pan-Anglican Synod was of no more consequence than a Belgravian dinner-party; they cared absolutely nothing at all about it. If the Church of England, with its immense wealth, educated preachers, magnificent edifices, imposing ceremonials, and elaborated system of evangelisation, has failed to do more than partially reach the masses; let us not be too hard on the educational deficiencies of the humble workers who have been thus far more successful. In the course of my investigations, I have seen men once known as drunken wife-beaters, men clothed in ragged, greasy attire, men whose Saturday nights and Sunday evenings were invariably passed in the gin-palace or the beer-shop, transformed into kind, loving husbands, giving their weekly wages to their wives, and devoting their leisure time in persuading others to emulate their example. What matters it if these men do forget their aspirates, or that they do sing in strains anything but suggestive of melody, so long as they succeed in gaining the confidence of their fellow-workers? I would a thousand times over rather be on the side of these poor but earnest labouring men, so manfully, so devotedly, so courageously battling, to the best of their humble ability, with the numerous social evils, of the baneful effects of which they have had such painful experience, than be with those who stand coldly aloof, criticise as "vulgar" and "unfashionable" a movement, of which the outer world knows as yet but very little. I have seen the reformed drunkard attempting to rescue others from that fearful vice; kind-hearted labouring women affording shelter to the poor homeless outcast; kindly words spoken to the erring, and food offered to the starving, and all this by men and women who, but a few months since, could drink the hardest, swear the loudest, and fight each other the most savagely, of all their neighbours; men and women whose homes were little better than sleeping lairs; whose offspring, ragged and starving, prowled about the streets in search of food, and whose lives formed a bitter commentary on our boasted civilisation. And when I have seen this, when I have learnt how the working classes are susceptible to religious influences, how it is possible to bring them within the reach of elevating and refining agencies, it would be both unwise and unjust on my part to refrain from speaking a few words in favour of a mission which, supplied with proper funds, may be rendered such a mighty power for religious and social good in the East of London.

I am, Sir, yours, &c.,
JOHN PLUMMER.

3, Homer-terrace, Hackney Wick,
October 14, 1867.

MINISTERIAL SUPPORT.

To the Editor of the Nonconformist.

SIR,—Now that the meetings of the Congregational Union are over, and the reports of them are gone forth to the country, it seems to me that it would be well if we could follow them up by a somewhat more complete and exact discussion of several of the questions raised at them. It is generally agreed, I believe, that seldom, if ever, have the Union meetings been more successful or interesting. There was a vigour and a freedom and a manliness about their tone that was refreshing and hopeful. But it is certainly one of the drawbacks of the Union that no subject ever gets thoroughly discussed in it. The time allowed for each subject is so short that many speakers are precluded from addressing the assembly; and the time allowed to each speaker is so short that it is impossible for any man to do more than throw out hints and suggestions of his thoughts.

I do not indeed see how the thing could be very well

altered. I should, for example, very much regret the division of the Union into sections, as has sometimes been proposed. For then we should have those who had special hobbies going off to the discussion of their various hobbies, and the resolutions come to would be, in many cases at least, so many utterances of so many sections of the Union, rather than a reflection of the general sentiment of the Union as a whole. And as for the length of time devoted to a subject it is certainly better to leave off a discussion with an appetite for more of it than to have it drag its slow length along to a point of weariness. And though it is not pleasant to have the chairman's bell ringing you down in the midst of a sentence, when the fatal ten minutes are gone (as so many found at Manchester), yet I am afraid some such check is necessary to the floods of eloquence which are no doubt stored up in such an assembly of preachers and speakers as the Union gathers together.

Well, then, the proper sequel to the meetings of the Union seems the press, and I hope, Sir, you will open your columns to a moderate and reasonable amount of discussion on some points raised at our last gathering.

And on no subject perhaps in the whole of the discussion at Manchester was more interest felt than in that raised by Mr. Henry Lee's paper on "The Improvement of Ministerial Incomes." It is significant of the importance attached to this question that, though following a most able and telling paper by Mr. Stoughton on "Congregational Reform, especially in reference to the Condition of our Smaller Churches," it almost entirely absorbed the time devoted to the two topics together. Now I should like to say a word or two upon that subject, if you will allow me, with a view to elicit discussion of some aspects of the question not dealt with at the meeting.

We may assume, I think, the necessity for some improvement in this direction. That seemed a point insisted on and conceded on every hand; and facts and statistics were adduced which left no doubt that much privation is suffered in many quarters through the narrowness of many minister's incomes. But what we have to look in the face as a denomination is this—viz., that the incomes of many places never can be much better than they are, upon the system now adopted in our churches. And we should then ask ourselves the question whether the financial system common in our churches is a sound one.

Now we have a very free way of speaking of our smaller churches, and occasionally also of, what are somewhat offensively denominated, our smaller men. And there is a sort of speech now and then adopted which seems to imply that if the pastors of our country churches were more efficient and more wise, the churches would do much better in a pecuniary sense for the ministers.

It is getting time, however, I think, that we should recognise the fact that the ministers of our smaller churches are quite as worthy of respect as the ministers of our larger churches; that they are guilty of as few imprudences upon the whole (though these imprudences are not always so easily overlooked in them as in others); and that no man, however great or good, could do much better in some small churches than is now being done, if even they could do quite as well. There is such a thing as adaptation in the service of the church, and "great men" might find a "small" church much harder to manage than they imagine.

And then, besides our smaller country churches, there are certain pastorates connected with us which have a special importance from the position in which they are placed, and which ought to be filled with the ablest men that we could send to them; but which, though vastly important as great centres of thought or influence, are yet too poor in material resources to sustain a man in such comfort and comparative ease as would leave him free to give his whole time and strength to the fulfilment of his ministerial duties. How are such places to be dealt with?

Now, in relation to our smaller churches, I know there is a wide-spread sentiment that they might in every case where they are not self-supporting be either abandoned, or merged in some other church, or amalgamated with some other churches. That is too wide a subject to be dealt with in this letter. Perhaps some one else will hereafter take up that point in your columns and discuss it for us. But for the present it is enough to say that we are certainly not ripe for any such radical change; and in the meantime, what is to be done?

And then in relation to those other churches of which I have spoken, which are a kind of outpost to the camp of our Free Churches. I know that liberal and wealthy men in our denomination are ready to supplement the resources of such churches with their free gifts. But this is not a salutary way of dealing with the question, as I am sure you will allow. Rich men may die, or their circumstances may change, or their feelings about a place may alter, and, withdrawing a support which raised the place into increased importance and letting it down to its former position, the last end may be worse than the first. Certainly, if these are places that need to be occupied in the interests of the denomination (i.e., in the interest of the truth the denomination is supposed to embody and set forth), they ought to be fathered (or mothered) by the denomination. But that opens up another question, which I hope to see started some day in your columns—the question of the unity of the denomination as related to the unity of the Catholic

Church, an idea which is being forced upon our attention by the controversies of the day, but which we are only beginning now to look at.

The question of ministerial incomes thus appears to have a wider bearing than the augmentation of the smallest incomes given by our churches. And it is upon the general question that I venture to throw out the following suggestions:—

1. We must have another sentiment abroad in our churches about ministerial income.

It is undoubtedly the case that the income a minister receives from his church is made too much the gauge of his ministerial worth. His income is quoted as "the market value of the commodity" he is able to supply; and I do firmly believe that in many cases the acceptance of a lower salary exposes a man in certain directions to be underrated on that account; as the demand for a larger amount of salary, especially on settling in a pastorate, tends more or less to increase his standing and importance; while also I know that there are men to whom an increase of salary is not essential (owing to private resources), who feel bound to insist on such increase under certain circumstances, as a matter of status.

Every one who knows anything of the ministry knows how exceedingly unjust such a standard of judgment is, and a moment's reflection will show how unchristian it is. By all means let the best men have the best incomes as far as possible, and let them vary as widely as you like. But let us not in the Church of Christ set up a pecuniary standard of spiritual worth. It does infinite harm. It tempts ministers to make salary too prominent an element in the consideration of their movements; it tempts deacons to stand too much upon the importance of the place that can "do" so much; it casts a suspicion upon the conduct of religious people in worldly society.

2. We want some lay-pastors for some of our churches, like, say, Paul the tent-maker; or like (if he will forgive me mentioning his name) Mr. (and Rev.) Jesse Hobson, manager of an insurance office and pastor of a Christiana church. Some such, I say—not all such—for neither Paul nor Mr. Hobson, I am sure, contemplate their example as the rule, but as, where necessity suggests, a most blessed exception. There is many a man, I am persuaded, who is capable of attending to a business in the week and exhorting a church and congregation on Sunday, besides a general superintendence of them in the week; and such men might fill a very useful niche in the Church of Christ in our day, if they would undertake the work, and occupy both a very independent and also a very inflexible position. Observe, I am not speaking of lay-preachers, as that phrase is commonly understood, but of what with a certain solemnity I have called lay-pastors.

3. We want some men to be bold enough to break through and defy the fashion of the times in the matter of income, and to be willing to set an example in taking important and difficult positions, with smaller salaries, in preference to easier positions with larger salaries and more outward dignity. Of course they must live, but if they can live, the satisfaction of sacrificing something for Christ will repay them better than thousands of gold and silver.

4. Another very healthy thing all round would be for ministers who are meanly paid, where the people have the means to pay them better, if they do not feel justified in resigning their position, to reduce their mode of living, openly, to the standard of the people's gifts. Clergymen of the Established Church often live poorly, not to say meanly, when their resources are small. All honour to them for the privations they unrepiningly endure; and they do not lose their ministerial influence. Why should a Dissenting minister be obliged to live after a certain rate in order to keep his position? Is his influence to be measured by his income, real or supposed? Let him show the world what his people give him if they treat him meanly; and that may bring about a salutary change.

5. Above all, we want to be well rid of that worst of all evils—seat-rents.

I could say much upon this matter if I dare add to the length of this letter. But certain it is that they are most unequal and unfair in their operation, and most injurious in their influence. A rich man gives a guinea a year for sittings, where he might and ought to give ten, twenty, fifty pounds a year, and would do so if it were left to him to assess himself, while, on the other hand, many of the poor are deterred from attending our places of worship, first by the consideration of having to pay a fixed price for accommodation in them, and, secondly, by the fact that the average rate of payment is beyond their means.

Nor is the influence of this system less prejudicial to the minister. His income is derived from seat-rents, and he has to make his preaching pay, or go short; whereas, as we have seen, it cannot always pay; and, in some cases, it is not too much to say, ought not to pay. Indeed this seat-rent system has another evil which I wonder churches do not see and feel. It makes the church a kind of institution for the support of the minister—all its contributions take that first direction. A minister is to have, in the terrible phraseology of the day, "what the place makes."

Now it seems to me, if I may dare to say so in the presence of a system so deeply rooted as the seat-rent system seems to be, that that is indeed making the Father's house a house of merchandise. To me, trying to look at the matter impartially, it appears that what the place will make is no proper gauge of what a minister should have. He should have, if possible, an income that would leave him without carelessness; but that income would be sometimes more, and sometimes perhaps less, than the place would make, by any fixed system of payment. The godly people in the place should see that he is properly supported according to their ability to sustain him. But as I understand it, a Christian church does not exist for the support of the ministry alone, but for the general extension of the kingdom of Christ; and when a minister's fair wants have been supplied, there would be, in some cases, a surplus with which to help other churches whose resources were insufficient. At least I am perfectly persuaded that it would be better, both for the church and its pastor, as well as for the interest of religion in the world, if the resources of our churches were obtained by a less arbitrary method; if they were less distinctly directed to ministerial support, and if all the means at the command of the church should be so dealt with that the wider object of the church's existence should be recognised,

while also the adequate support of the ministry should not be overlooked or neglected!

There! I have given a minister's opinion upon ministerial incomes. Please let me add this word, that I am not one of our rich ministers who can afford to trifle with the question of income, much less live without one. But I have no desire to take from any church more than is necessary, and I trust in God, that, doing, I believe to be right, I shall verily be fed.

I am, Sir, your obedient servant,
S.

CHURCH FINANCIAL REFORM.

To the Editor of the Nonconformist.

SIR,—The weighty papers read to the Congregational Union at Manchester by Mr. Stoughton and Mr. H. Lee, revealed a state of things loudly calling for a remedy. Mr. Lee and Mr. Robjohns suggested for this the weekly offering. Deficient funds was evinced to be the weak point in our British and Foreign Missions, as also in our educational and other operations. For months past I have closely observed Christian and benevolent institutions at home and abroad, and their one palpable point of weakness is want of funds. So evident is this, that many in different churches are now anxiously asking, *Is there no Divine remedy for this evil?*

Since we are now facing the evil, let us not be satisfied with a partial and transient cure. But let Scripture and wide experience guide us to the true and lasting remedy. Years of trial in churches of different conditions prove, that the weekly offering alone, however vigorously wrought, will effect only a limited improvement; and that the only realised thorough cure, is the Apostolic plan of individually storing a proportion of our gains for God. Knowing that many present at the Union meetings had reached this conviction, I trusted that some one would avow it. To do so myself I judged would be deemed both superfluous and distasteful.

The abundance of healing balm in Gilead gave point to the prophet's inquiry, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Naaman would willingly bathe in Abana or Pharpar, but he scorned to wash in Jordan. Most Christians refuse to store constantly early after receipt of gains, a portion for the Lord; and with many financial schemes, they always lack funds. They try new expedients, but these merely change the place of the burden, or lay it on the shoulders of others; while helping them to evade personal uprightness of heart, and lofty consecration of substance before God. The root of the malady is individual selfishness. The remedy is individual, first, and frequent separation of a portion for the Lord. From past experience, will not our looking for deliverance from human expedients prove as fruitless as did Israel's looking to Egypt for help? May it not also be as displeasing to God?

Since I find no one else doing so, I venture to affirm, that if we would be healed of this paralyzing church poverty we must wash in Jordan; in other words, we must "make up beforehand our bounty," "that the same may be ready as a matter of bounty" by frequently, as God prospers us, storing the Lord's portion, for wise partition to needy objects. Examples of such personal cure might be furnished by scores. Let a few suffice. A mechanic gave 3s. a quarter. Since he has stored for God he has given 3s. out of 30s. a week to religious and humane objects. A tradesman finds that he thus has threefold the amount of his former gifts to dispose of. A manufacturer has by this plan so much more to dispense beyond his former bounty, that he now requires to look out for needy objects over a broader field. A lady lately determined to do this after a conversation. A considerable sum reached her unexpectedly shortly afterwards. On proceeding at once to devote the tenth to various needy objects, she felt a new and rich joy thrilling her heart, while the help and comfort which she saw this tenth impart to many, gave her a soul-melting sense of the wealth of the Divine bounty to her, in her possession of the nine-tenths in addition to her previous large income.

By this remedy could not most of our smaller churches cure their own poverty, while also retaining their full freedom? And could not our medium and richer churches by the same means far more easily provide the material part of the cure required by the unevangelised world? And what an aggregate of anxiety, funds, and agencies would thus be saved!

The alternative to Naaman was to wash in Jordan, or to die a leper. Saying nothing now of the sacred obligation of a Scriptural plan, or of its greater probability to secure the Divine blessing, does not the alternative to our churches appear to be, to store for God, and to be able to do His work nobly, or to cling to our many human schemes, and to continue in perplexity and poverty.

Yours truly,
JOHN ROSS.

Haekney.

THE CONGREGATIONAL UNION MEETINGS.

To the Editor of the Nonconformist.

DEAR SIR,—There are one or two errors in your notices of the late meetings at Manchester which I shall feel obliged if you will allow me to point out.

First, with respect to the Education Meeting, you say, "Some few speakers were in favour of maintaining their protest against Government aid, but the great majority were apparently in favour of accepting Privy Council grants, &c." Your own report will show that at least one-half of the speakers did not belong to the latter class, and my own decided conviction is, from the tone of the meeting, that the proposition to receive Privy Council grants was not received with more than very limited favour, but that a more general feeling was that if Government aid was to be in any case accepted, and the consistency of Nonconformists maintained, it must be for secular education only. Owing to the great length

of Mr. Baines' paper, and one or two other speeches, there was not an opportunity for any very general expression of opinion.

With regard to the working men's meeting, "Observer" says that the precaution adopted elsewhere of tickets being issued to works and factories was not taken in Manchester. This is an error. We know in Manchester, if anywhere, how to conduct public meetings. Tickets were sent round in the way mentioned, though we did not know it had been done in other places. My own opinion is that the meeting was not so large as hoped for owing to the fact that the speakers were unknown to working men here. It is difficult to induce them to attend religious meetings, except some of the speakers—such as Mr. Newman Hall, for instance—are generally known. I hope this will be kept in view on future occasions. The meeting here, moreover, was held in a large room, and the attendance was not by any means insignificant. I can heartily endorse "Observer's" remarks on the speaking—it was excellent.

I am, dear Sir, very truly yours,
WM. WARBURTON.

Manchester, Oct. 19, 1867.

VOLUNTARIES AND EDUCATION.

To the Editor of the Nonconformist.

DEAR SIR,—I will venture to say that I shall be recognised as one of a considerable company when I describe myself as a deserted and distracted Voluntary. For several years I have given time, money, and energy without stint to maintain and embody the principles which I learnt at the feet of Edward Miall and Edward Baines; and now that these trusted leaders, whose courage and conscientiousness are beyond all doubt, have withdrawn from their advanced position, I am reluctant to "execute a strategic movement" which may turn out in time to be a disastrous defeat.

To my mind the question of questions that has to be settled, and that has to be ventilated before it will be settled is—Can we accept Government funds for education without infidelity to our principle of rejecting all State aid to religion?

I believe that all, or nearly all, acknowledge that it is of vital importance that the conduct of the school should be in the hands of a godly man. If that be so, surely the religious element in education is essential and indispensable, and that being the case, how can we practically countenance the impartial subsidising of all schools whatsoever, including the Anglo-Catholic, the Romanist, and the Unitarian, without being guilty of rendering national support to religious error?

If it could be shown that it is strictly and purely for the "secular article" that national funds are offered and accepted, the other (religious) element being simply incidental and supplementary, as it is in gaols and juvenile reformatories, I should see my way clear enough, but then, is this the case? Or, on the other hand, is not the religious element much more than an incident in education? Is it not, or should it not, be the *presiding* and *pervading* spirit in which the entire conduct of the school is managed? Is it not of *primary* importance that the master should be the spiritual guide and friend of the lads and girls under his charge, and exercise over them continually a healthy religious influence? Is it not his duty to discipline them as much as to instruct them? And inasmuch as the law, as it stands at present, insists on this religious element, what ground have we for saying that it pays for the arithmetic, &c., and that we pay for the religion? I confess I do not see how the two can be separated. But I write to inquire rather than to argue. I want to know by what process of reasoning these objections, which were once held good and sacred by men with whom we saw "eye to eye," have been removed, and *how State-aid to religious education is reconciled with the repudiation of State aid to religion.*

It is in no mood of obstinate persistency that I write. I admit that retirement is not necessarily defeat. I am desirous that the resolute corps of Voluntaries should act in unison with the main army of Liberals in the coming campaign. I admit that the endeavour to stand our ground as pure Voluntaries is every day more difficult, every day more hopeless; but before abandoning our convictions, let us be shown where and how we have erred in defending them. Some further explanations are required from our leaders. Something more is due to a principle religiously held and rendered sacred by much labour and many sacrifices on its behalf—a principle from which we can hardly be expected to recede at the dictation of a majority in conference, or even in virtue of the sanction of our most venerated names.

I am, dear Sir, with much respect,

Faithfully yours,

W. M. C. N.

CHURCH OR CHAPEL.

To the Editor of the Nonconformist.

SIR,—Your correspondent, "C.," should travel. He would then find that the objection to call a place of worship a "church" is almost confined to English Nonconformists. In America, Scotland, Ireland, the appellation is freely used, without any harm resulting. "Hoo do ye like our wee kirk?" I was asked by a worthy Baptist in Scotland, after we had been worshipping together in a very diminutive specimen of ecclesiastical architecture belonging to that denomination. How astonished he would have been had I turned upon him

with the reply, "A kirk, sir, is not a building, but a congregation of faithful men!"

If the word must be restricted, it should surely belong to the building, and not to the worshippers. Perhaps on some accounts it might be better to use the term *congregation*, or *assembly*, of the latter. But this can hardly be desirable for the sake of perspicuity so long as we call a building a *school*, or say, "Sir Charles Barry was the architect of the *Houses of Parliament*."

I am old enough to remember when there was as great an outcry against *chapel*, in substitution for the old-fashioned *meeting*, as there is now against *church* in substitution for *chapel*. In fact, "meeting" was a sensible and expressive word, "chapel" is neither. Etymologically it may mean "hatbox," or "case for relics"; not that this much matters: but ecclesiastically it denotes the appendage to a cathedral or other "consecrated" building, so that we Nonconformists have no right to it after all. I have no doubt whatever that another generation will see the word *church* reinstated in its true literal meaning among us: and that we shall so denominate our places of worship, not because we care to imitate the Establishment, but because that title is the correct one.

I remain, Sir, your obedient servant,

G.

To the Editor of the Nonconformist.

SIR,—Your Birmingham correspondent, "C.," tells us that, "one swallow does not make a summer," because all our places of worship are not called churches. But let me remind him that one swallow tells us that summer is near, and so I trust my hope may soon be realised, in our giving up entirely the use of the sectarian, Popish word "chapel," and using the word *church* as a designation for all our sanctuaries. Perhaps your correspondent never reads and studies that wonderful book for content's, size, and cheapness, the *Congregational Year Book*, for if he did, he must know that in the volume for 1867 there are descriptions of at least forty-five new places of worship, more than one-half of which are called churches. I am quite aware that in out-of-the-way places, and in towns where we are behind the times, the word "chapel" is still generally used.

But the designation of our places of worship is nothing to me, and is the mere dust in the balance when taken in comparison with the fact, that many of our large towns are increasing with wonderful, almost fearful rapidity, and we as Congregationalists, are doing little or nothing to provide adequate Church accommodation. "C" says he glories in his Independency. I wonder what he has to glory about in Birmingham. Certainly not on account the number of Congregational churches. In Bristol we have one church for every 9,130 persons, but in Birmingham we have only one church for every 33,579 of the inhabitants.

Let our people talk as they like about our destitute agricultural districts, but there is not a county in England which has fewer Congregational churches in proportion to its population than Birmingham.

It is a perfect wonder to me, that as a denomination, we are constantly building little dependant churches, founded often with much difficulty and opposition, and overlooking vast districts in our towns where in the course of a few years flourishing churches might be formed amidst a comparatively neglected population, and where we should only have to contend with ignorance, vice, and idleness.

I hope none will think that I would seek to disparage in the slightest "Home Missions." Few work harder than I do every year in their behalf. But I am fully persuaded that if we would do more in the country districts we must at the same time strengthen and increase our town churches. We have an immense mine of spiritual wealth, at present almost totally unused, in the way of lay preaching.

My grandfathers, when they were young men, working much longer hours during the week than we do at present, used to set off every Sunday on horseback to the villages in their immediate neighbourhood to unfold the word of life. Several of the members of the church of which I am a member, visit every year our little village churches in the northern dales, preaching and talking to the people. These visits are described as truly delightful. The villagers are very glad to see their friends, and the visitors feel that they get good themselves, and the work is a labour of love.

Cannot we do this on a more general and more extensive scale? In Bristol and Sheffield such a work is carried on, I believe with great success. In Birmingham we ought to have ten, nay, at least twenty, new churches. Can nothing be done to promote their erection? As Dr. Vaughan said at Manchester, the churches erected in our large towns ought not to contain less than eight hundred or a thousand sittings, if they are to be self-supporting, but I would not recommend that they should be any larger, for a church to contain one thousand people is quite large enough for any ordinary minister. Will "C." help in such a work, and do what is in his power to increase the number of our churches in his town? If he will, I for one will not fall out with him upon what they should be called, whether Church, Chapel, or Meeting-house.

I am Sir, yours truly,

C.

Bradford, October 19th, 1867.

*** We think this correspondence should now cease.

CHAPEL-BUILDING.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly permit me to draw the attention of your readers, or those, at least, who are interested in the subject, to an article which appeared lately in the *Building News*, and was copied into the *English Independent* of Sept. 12, on "Congregational Church Architecture"?

I took the liberty of addressing you on this subject some months ago, and pointed out what I thought were the fundamental faults, and grounds of disparagement of our attempts hitherto, referring less to the architects themselves than to their employers.

I see that the professional writer in the *Building News*, who bases his criticisms on the evidence afforded by the last "Year-Book," and who is, I presume, an independent outsider, thoroughly coincides with and endorses the opinions I then expressed.

He, too, thinks that ornamentation, substituted for exercise of taste, beautifying supplanting beauty, are and have been the base of Nonconformist architecture. The adoption in general of an earlier, simpler, chaster period of Gothic, which he advocates, was, if I did not urge it, one of the things I then desired to point out as likely to tend to place us on a level with other and more favoured church-builders, who have felt and complied with the same need. As regards cost, I am here in no way arguing for a larger expenditure, for I think that a little more taste would go much further than a great additional outlay in securing a good and satisfactory result, and that when taste is wanting, the more spent the worse the result. Much of our present work costs, I am persuaded, actually more than would be spent if a good architect were simply allowed to use his own taste and judgment.

In this, also, I infer from a case cited, the writer in the *News* would agree with me.

Not that any amount of cost might not, if desirable, be well and legitimately put into—not stuck upon—a Gothic church, in the shape of rich materials, good workmanship, and fine art; but one glory of Gothic architecture is that while it can vie with and exceed any other style in grandeur and beauty, yet the humblest attempts in it may be made very pleasing, nay, even an untiring feast, to the eye. From the simplest grace of form, it may rise to the dignity and sublimity of a York Minster, Cologne Cathedral, or many others I could name.

But I had not intended to enter again on any argument; my object was merely to call attention to the above paper, in which the professional writer goes more fully into the matter than I was either able or willing to do, because I am anxious that the subject should not be lost sight of until some great and gratifying improvement has been made.

I am, dear Sir, your obedient servant,

R. W. R. L.

Paris, Oct. 4, 1867.

CONTINENTAL RAILWAYS.

To the Editor of the Nonconformist.

SIR,—I must ask permission to make a few remarks in reply to Mr. Horner's letter in your last issue.

Mr. Horner is undoubtedly right in thinking "Bradshaw a better authority than Arnold," but did it not occur to him when he wrote the next sentence that tourists "generally" might be right and Horner wrong?

However, the case is very simple. In regard to the first-class carriages I found the continentals about as "sumptuously decorated" as our own, and no more, with the sumptuous addition of tobacco smell.

The point was this, "Second class fully as good as our first."

Mr. Horner now says I must (in travelling on lines which he names) have seen second-class carriages precisely the same as some of our first. The little word "some" makes a great difference. (Mr. Horner's friend does not help him much when he says, "with some exceptions.")

We need not go to the Continent to see second-class carriages equal to some of the first. That can be seen on any railway line. It is not therefore right to talk of the second-class as equal to first.

It was to point out the misleading character of Mr. Horner's general expression that I first addressed you.

Mr. Horner speaks of cloth linings as comfortable for night travelling. Does he never travel on a hot day? If cloth (instead of leather, which is preferable for cleanliness) is superiority, then I admit that continental carriages are far superior to ours. In regard to the elbow-rest (one between four people!) I was never fortunate enough to possess one-fourth of that benefit.

To prove his statement correct, Mr. Horner must show that we have not any first-class carriages with elbow-rests between each of the seats, with room for three only on each side, and the floor carpeted. He cannot do this, and he cannot show that the second-class on the continent are "precisely the same" as I have just described our first-class carriages.

I know almost every line of railway in the United Kingdom (I named certain of them for example—any one would have answered my purpose), and I do not believe that on the whole our carriages would compare unfavourably with the continentals.

Let Mr. Horner show that our best second-class are not equal to those on the continent.

For the sake of brevity I have spoken only of carriages, but Mr. Horner's original statement, "much superior accommodation," is capable of a further interpretation. Are the trains on the continent as frequent and as quick as ours? There is but one answer to this.

However, Mr. Horner may consider that we in England have too frequent trains and travel at too great a speed, and that, after all, it is not "accommodation"—an opinion which I believe will not be shared by many of his fellow travelling countrymen, and certainly not by

Yours faithfully,

A. J. ARNOLD.

Croydon, Oct. 19, 1867.

THE UNFORTUNATE TORIES.—Sir George Sinclair, a stout Scotch Conservative, has written to have his name erased from the list of stewards at the Edinburgh banquet to Mr. Disraeli, not "out of any disparagement of the transcendent talents, varied accomplishments, and eminent public services of his right hon. friend," he says, "but because he totally disapproves of the Reform Bill, and the means by which it was carried through the House."

LORD DERBY AT MANCHESTER.

The grand banquet in the Free-trade Hall, Manchester, to congratulate Lord Derby and her Majesty's Ministers on having thus far overcome the difficulties attendant upon their office, took place on Thursday. About nine hundred persons sat down to dinner. Besides Lord Derby there were present Lord Stanley, Sir John Pakington, Lord Mayo, and a host of the minor lights of the Administration. The Countess of Derby and a large number of ladies of the nobility and gentry graced the banquet with their presence. The Hon. A. Egerton, M.P., presided. Amongst the toasts were "The Bishop and Clergy of the Diocese," to which the Archdeacon of Manchester responded, and "The Army, Navy, and Volunteers," which was spoken to by Sir John Pakington and the Earl of Shrewsbury. The health of the Earl of Derby was then proposed.

Lord DERBY, on rising to respond, was received with round upon round of rapturous cheering, which continued for some minutes. At the beginning of his speech he declined to have his name separated from his colleagues, without whose assistance it would have been impossible for him to have attained the success he had done. (Cheers.) More especially he would participate in the regret expressed by his hon. friend for the absence of one of those colleagues, to whose tact, temper, and judgment—(cheers)—it was mainly owing that the arduous undertaking in which they were engaged did not result in a disastrous failure instead of a triumphant success. (Applause.) After some allusion to the services he had been able to render in connection with the cotton famine, and a high eulogium upon the exemplary patience and fortitude of the operatives at that period of trial, he proceeded to touch on the Reform question, giving a history of the question from the Conservative point of view since 1859, and during the soporiferous reign of Lord Palmerston, with a view to show that his party was not as a body opposed to a well-considered, safe, constitutional, and liberal measure. The late Government made the mistake of not fixing upon any definite principle, and endeavouring to force an incomplete and imperfect measure on the House of Commons. They had crossed the Rubicon, they had burnt their boats, they had cut off from themselves the chance of retreat, and in doing so they cut off from themselves the chance of success. (Laughter and cheers.) And now it was really curious to examine upon what the defeat of the Government turned. They might suppose that it was the question of the amount of the franchise. Not the least. The amount of the franchise for the counties was settled, and *mutatis mutandis* adhered to in the present bill. But the question on which they threw up office, on which they felt bound to resign, was whether the qualification should be the amount of rent or the amount of rate at which the elector was charged. The responsibility was then thrown upon himself and the Conservative party. Reform could not be postponed, and the only course the Government could safely pursue was to propose to make so large and liberal an accession to the electoral franchise, resting on a sound and permanent principle, as would present an obstacle to any further attempt to interfere with the question.

And it was a matter of the deepest gratitude on his part to say that to the Conservative party he was deeply indebted for the manner in which, placing their entire confidence in those of whom he might venture to say they had had experience, they concurred in the large and extensive measure which the Government felt it their duty to propose; nay more, he would say this, that when, under the apprehension of losing three of their most valued colleagues, they (the Government) were induced to depart from their original intention, and propose a bill of less extent than they originally designed, it was not less by the objections of the Conservatives than of the Liberal party that they were induced to abandon that minor, inferior proposition, and recur to the larger, more extensive, and infinitely more satisfactory measure, which he was now happy to say had become the law of the land. Well, now, what was to be the result of that great measure? It was a serious question, and one well deserving of the grave attention of all those who were interested in the well-being of the country. (Hear, hear.) He was told that he had used an imprudent expression, and perhaps he did, in saying that this measure was to some extent a leap in the dark. It was, and it was impossible that they could extend the electoral franchise to very large bodies of their fellow-countrymen with absolute certainty as to the manner in which they might use that franchise, and without the knowledge, which it was impossible for them to obtain, of the number of persons who would be entitled to possess it. (Hear, hear.) But, as he said before, he thought that in this case boldness was safety; and he would add that the experience he had had in the period to which he had referred of the many excellent qualities of the working classes, and more especially in that district—(cheers)—led him to form such an opinion of their intelligence, their reasonableness, and their sound sense, of their absence from personal and social prejudices, as to believe that they could be, without danger, entrusted with that share in the administration of the country which the late Act had entrusted so largely in their hands. (Cheers.) He believed that what were called the working classes—which might be more properly qualified as the wage-paid classes of this country, those who depended on wages, on daily, weekly, monthly, or annual wages—were sound at heart and to the core. (Loud applause.) He had the greatest possible confidence in their loyalty, as a body, to the Throne and to the institutions of the country. (Cheers.) He believed—he would not say merely the person of the Sovereign—but if the Throne were to be threatened, that they would rise as one man in its defence. (Cheers.) He believed they were deeply attached to the institutions of the country. He believed that although many of them were not members of her communion, they did not desire as a body, to

subvert the Established Church of this country, but to support that which, if he might be permitted to say it, was of all Establishments known on the face of the earth the most tolerant and the most liberal—(Hear, hear)—which gave the largest latitude to its own members—a latitude which, he was afraid, had of late times been rather abused—(Hear, hear)—a Church which was not only tolerant of, but which welcomed, and cordially welcomed, the efforts of her Dissenting brethren to unite in their common struggles against vice and infidelity, and ignorance and immorality—a Church, moreover, which, diffused throughout the whole of the country, served, if for nothing else, for a standard by which the Dissenting denominations might measure themselves, and as an object which they might look at with not an unworthy jealousy and rivalry, to seeing which they exerted themselves with the most success and ability and energy in the service of their common Lord and Master. (Loud applause.) He believed that the working classes of this country had a deep respect for the old-established families of the country. (Cheers.) He did not believe that they desired to alter the constitution of the House of Lords—"No, no"—representing as it did hereditary rights and privileges, but recruited as it was from day to day and from year to year from the ranks of the common people, and thereby constantly receiving an infusion of fresh blood, which prevented it from being a body apart from the rest of the community. And he believed, further, that they entertained a deep respect for the legislative wisdom of the House of Commons, and that respect would be only deepened by their accession to the privileges from which they had hitherto been debarred. (Cheers.)

Lord Derby then spoke at some length on the questions that specially interest the working classes, warning them against any attempt to legislate on the rate of wages, and admitting the value, to a certain extent, of trades unions, though he did not approve of their interference with free labour, or of strikes. His lordship concluded by saying that at this critical period he should stick to his post as long as health would permit, though he could scarcely hope that would be for any very long period. That position he owed to the kind support of the great Conservative party; and whenever he retired from that office he trusted that he should have the satisfaction of knowing that he did so after trying honestly to discharge his duties to the country—at all events that he had not allowed political differences and animosities even to interfere with personal friendships, and above all, that he had in no respect forfeited the esteem of that great Conservative party, which was never greater and more distinguished than now, which had done him the honour of inviting him on the present occasion. The Noble Lord concluded by proposing the health of the Chairman in very complimentary terms.

Lord STANLEY answered to his own name in a short but vigorous speech, in which he stated that he believed the Government had in the Reform matter done the very best it could for the country, otherwise he would have resigned; that in Europe England had nothing approaching to a quarrel with any Power whatever; that in America, though we "have not succeeded in finally closing" the *Alabama* matter, time was softening irritation; but that, in regard to other nations, the sky was not free from clouds. He considered the Abyssinian war "most unlucky," though the expense was exaggerated, but held that "we had no option." The only alternatives were to release her Majesty's envoys now chained and imprisoned by force, or "to let them die in captivity." The Government had made its choice, and the country would support it.

Several other toasts followed, and the proceedings closed at a late hour.

The Earl of Derby, as he left the hall with the Countess and the other members of his family, was most enthusiastically cheered by a large gathering chiefly composed of the working classes, who had waited there for a considerable time for the especial purpose.

M.P.'s ON PUBLIC AFFAIRS.

Amongst the speakers at a local agricultural association held at Barnstaple on Wednesday, was Sir STAFFORD NORTHCOTE, Secretary of State for India. He said that Reform was carried by Lord Derby in order to prevent change,—to keep England as much the same as possible, small improvements excepted. The change actually effected will in no way alter "the balance of power" in this country—though the one Tory cry was that Lord Russell's far smaller bill would completely revolutionise it. Sir Stafford Northcote spoke earnestly against electoral corruption, and was evidently in favour of the bill of last session as altered in committee, as a great step to prevent it. With the help of this measure, he thought everything would go on much the same as before, and the cause of Conservatism be really advanced. Sir Stafford said that he, as a public man, like most other public men, had been a great deal knocked about, but he thought it was a useful process. It "knocked the nonsense out of them." Referring to the Abyssinian expedition, he said that the difficulty the Government have had to contend with has been to keep back the numerous volunteers who have been pressing forward to join the expedition. He felt bound to bear testimony to the extremely ready and zealous way in which all departments in any way concerned in fitting out the expedition had worked together, and although it was not an easy matter to organise in England an expedition which was to be fitted out in Bombay, and the charge of which fell upon the British Treasury, which involved the collection of stores and transports from all parts of the world, to be taken to a country which is but little known, and although but a short time had been available for fitting out an expedition of considerable magnitude, he thought it would be found that when the preparations came to be tested,

and when all the steps that had been taken came to be critically examined, there had been as great rapidity, as great harmony, as little confusion, as little jealousy or cross-working, as had ever occurred in fitting out any expedition before. The Government had selected an officer of great experience, Sir Robert Napier, who, in China, India, Persia, and other places where he had been employed, had done his work extremely well. He was a man to be trusted, both as a statesman and a general. Having selected that officer, the Government would support him, and leave him, as far as possible, free to act for himself. They would give him whatever he demanded, as far as possible, and leave him free from suggestions.

Mr. COLERIDGE, M.P., addressed a crowded meeting of his constituents at Exeter on Thursday evening. Speaking of the party which was headed by the Chancellor of the Exchequer, he said that those gentlemen were the best judges of their own political honour. If they were satisfied with their course, it was no business of his to disturb their satisfaction. But he would far rather spend the whole of his life on the benches of opposition than he would rise to be a privy councillor and administrator to the great departments of the State upon the terms that some right hon. gentlemen had. The people of England knew perfectly well that they owed the Reform Bill, not to the Chancellor of the Exchequer, but to the fervour of popular enthusiasm. He attributed that enthusiasm in a great degree to John Bright, who was not only one of the greatest orators of the day, but by his conduct last session proved himself to be also one of our greatest statesmen. It would not be denied (the hon. and learned gentleman continued) that the Liberal party at the present moment was to a certain extent disorganised. This resulted partly from temporary causes, and partly from others which were inherent in the party itself, and which leaders and followers had better distinctly understand and frankly recognise. That it arose from the subtle arts of the Chancellor of the Exchequer, or from anything like an active belief in or admiration for him on the part of any considerable section of the Liberal party, he begged leave to doubt. Lord Palmerston was incapable of bitterness towards any man, but so far as he was capable of bitterness at all, his bitterest and severest sayings in the last years of his life were uniformly reserved for that large section of his party who were in advance of his opinions, and without whose votes he certainly could not have come back to power in 1859. When he died the Liberal party contained in itself the seeds of weakness and dissolution. It was useless to take up time in inquiring whether under any other leader than Mr. Gladstone the party could have been kept together. It was quite certain they never could have manifested such a display of discipline as their opponents had done, and they never would have consented to be the spectacle which the Chancellor of the Exchequer had compelled his great party to become. If the Liberal party were to resume, as he trusted it would, its rightful position of influence and power, it must do so as a united body—united upon the basis of great mutual concessions. With regard to the Irish Church he had nothing new to say. Two short years ago he told them that in his opinion the Irish Church was an utterly indefensible institution; that it had no parallel in history; that it was an outrage upon the Christian religion, and in some shape or other it would soon cease to exist. They must also deal with the land question in Ireland. Whatever else was necessary for the pacification of that country, and to wipe away the present indelible disgrace of the state of Ireland from them as a civilised nation, must be done without delay. He condemned in the strongest possible terms the trade outrages in the North, and observed that, although they had been committed, it was idle to suppose that Parliament would retrace its steps and give capitalists absolute power over the men. There ought to be perfect freedom on the part of any person to make as good a bargain as he pleased; but, nevertheless, there ought to be a protection to associated workmen to combine together, and make the best market they could of their labour, as a master did of his capital. The question of education was of the greatest importance.

Education we must have, and that directly. It is high time that the vast resources of the country, the great endowments for education, are made to bear results more commensurate with those enormous revenues. There is no country in the world that has so large a revenue for education, and there is no country in the world in which results are so inadequate compared with the expenditure which goes to produce them. (Loud cheers.) Sometimes it is said that we must excite a feeling in favour of education in the minds of parents, and that unless we can excite this feeling, all we can do, and all we profess to do, will be more or less useless. This is partly, but not wholly true; and if it were, it is no part of the functions of a political party, as such, still less is it the duty of Parliament, to foster it. All that Parliament can do is to see that the laws are just, that education be made easy to all, and, above all, that no selfish or unnecessary project be suffered to interfere with the usefulness of the vast endowments of this country applicable for this great purpose. I am perfectly aware of the difficulties which surround all schemes. The plan of Henry Bruce was for education assisted by a rate, and there are difficulties here. There are difficulties with every scheme, and if we took time to get of difficulties we should have no scheme at all; but Mr. Bruce's plan was so moderate and so sensible that if he should propose it again I shall support it. In this great matter of education you may be where I stand myself—in a peculiar position. It has been my lot to endeavour to pass through the House of Commons a bill which had for its object to open the great universities of Oxford and Cambridge without reference to religious belief.

This bill passed through nearly all its stages last year, and all its stages this year, by large majorities in the House of Commons. The House of Lords chose to reject that bill, and with the exception of the Bishop of London and the Bishop of Chester, all the bishops voted against it. Now, it is plain to my mind that unless some great change takes place in their lordships' minds, it is hopeless that even so moderate a measure as this will pass the House of Lords next year, and this, therefore, emancipates me to a great extent from endeavouring to confine my efforts to this one simple, moderate proposition; and if the House of Lords in time to come, instead of accepting this so simple measure, if, as it has had before, it has to accept a much rougher, and what to their taste may be a much more mischievous dose of the same character, it is not my fault. (Cheers.)

With regard to Church-rates, he had not altered his views. It was emphatically a question of compromise. But it was no use to propose what nobody would support, the opportunity for compromise had gone away, there was no alternative left us but the status quo, or abolition, which he did not like. The Church of England had for him two aspects—a Divine and a human.

As the holder of property, the Church is as amenable to the laws as any other institution of the country. She existed as a Church long before she was an Establishment, and she may very likely continue to exist as a Church long after she ceases to be an Establishment; and as an Establishment I claim the right to deal with her, not more freely but as freely as I would deal with any other public body holding public property and responsible to the control of the State. And therefore it is that questions of national importance connected with the Church questions, such as the character of her ritual and the character of her priesthood, appear to me to be matters peculiarly within Parliamentary jurisdiction to affect and control. And as upon this subject, I told you long ago, my feeling is and always has been, that the churches of God should be as far as possible grand and beautiful—(A voice: "No, no.")—and that the services should be as far as we poor creatures can make them stately and dignified; as I told you before so I tell you now, I am utterly averse, and always have been, to the setting up of any priestly power. (Applause.) I will do my utmost against any attempt to impose human authority upon the conscience, or to put any human creature between man and his Maker. (Cheers.)

He had always been an advocate for the ballot, and he had desired that the redistribution of seats should be carried further than in the new Reform Bill. A resolution of confidence in Mr. Coleridge was carried with acclamation, and also another, moved by Sir JOHN BOWRING, expressing "entire confidence in Mr. Gladstone as the leader of the Liberal party."

There was a Reform demonstration on Monday at Northampton. About 1,000 persons took tea together, and afterwards there was a grand torch-light procession and a public meeting and ball. At the meeting resolutions were passed in praise of the Reform Bill, but at the same time strongly demanding its amendment. Mr. Gilpin and Lord Henley, the borough members, spoke. The former severely denounced the Tory leaders, in whom he said we could have no faith. The Irish Church and the Church-rate question, he said, must occupy the attention of Parliament. Although a voluntary in the matter of education, he was bound to confess that voluntarism had failed, and he was earnest in advocacy of a national system. He was extremely grieved at Earl Russell's proposal to endow the Roman Catholic Church in Ireland, and thought the declaration of its bishops deserved to be written in letters of gold. Lord Henley also denounced the Tory leaders, and said the question as to personal payment of rates must be considered in the next Parliament.

REFORM BANQUET IN LEEDS.

On Tuesday evening a banquet was held at the Queen's Hotel, Leeds, under the auspices of the Yorkshire branch of the Reform League, for the purpose of celebrating the passing of the Reform Act of 1867. There were about 300 persons present, amongst whom were Mr. Alfred Illingworth, of Bradford, who presided; Mr. Edward Baines, M.P., Mr. E. A. Leatham, Mr. R. M. Carter, Mr. W. Chadwick, the Rev. J. H. Morgan, Mr. S. Plimsoll, of Sheffield, &c. After dinner, the CHAIRMAN proposed in succession "The Queen," the "Prince of Wales, and the rest of the Royal Family." In proposing the toast of "The Ministers of all Denominations," Mr. ILLINGWORTH said that coming from a town where they had suffered a great defeat to the great champion of civil and religious freedom, he should perhaps give that toast in a moderate manner. They would, however, appreciate the grounds of the battle they had been fighting in Bradford, and he believed they would honour them in that town for the high principles they had sought to sustain, and they would believe him when he said that they had suffered no dishonour, no disgrace, but only a temporary check. ("Hear, hear," and cheers.) They had been charged in Bradford with seeking to place one religious denomination against another, whilst their only object had been to place one denomination alongside of the other, to remove on the one hand religious disabilities, and on the other hand religious advantages and preferences. They would be prepared on a future occasion again to run up the flag of religious equality. (Hear, hear.) Richard Cobden and John Bright went through a refining process, and the principles which they sought to place before their fellow-countrymen for their acceptance had to go through the same ordeal which they had gone through in Bradford on the religious equality question. They were united to obtain objects upon

which they were all agreed, and for which they were all united, and they were opposed to those who were indisposed to listen to the great champion of religious freedom. He believed no denomination in the country would be so vastly benefited by a change as the Episcopal Church, when she was freed from the trammels of the State, and fell back upon those glorious principles enunciated in the Bible, instead of being the continual dependent upon human power. ("Hear, hear," and cheers.)

The Rev. J. COMPTON, of Barnsley, in responding to the toast, contended that Church-rates must be abolished, and that if the present Parliament dare not or could not do it, the new Parliament must, and that right early.

Mr. E. A. LEATHAM, who was received with loud and enthusiastic applause, proposed the next toast—"The Houses of Parliament"—and, in doing so, said that he hardly liked to pass to the toast which had been placed in his hands without saying a few words with reference to the event of the day—the election for Bradford. (Hear, hear, and cheers.) There were so many circumstances in the late contest which reminded him of another great contest in which he had been personally and recently engaged, that if Mr. Miall were with them that evening, he would certainly have ventured to offer him sympathy, which was more than political. (Hear, hear.) But it was not the sympathy which belonged to a shameful defeat, or to adversity which could not be repaired. If Mr. Miall had not succeeded in gaining a seat in this doomed and perishable House of Parliament, he had, at least booked one in that better and greater Parliament which was to follow. (Hear, hear, and cheers.) Mr. Leatham continued in a characteristic speech, indicative of the manner in which the bill had been passed. It had become part of history, but what would history say to the announcement that all this, from first to last, was a well-acted and well-sustained lie, a lie eight years long? (Laughter and applause.) Mr. Disraeli was not the first Hebrew legislator who had led his people into the wilderness, and what was more, he resembled Moses in another respect, for he would never live to bring them out of it. (Great applause.) He (Mr. Leatham) had heard Mr. Disraeli likened to Achilles the invincible, whose vitality resided in his heels. (Laughter.) Conversation came quite kindly to this nimble and versatile party, for it formed in one sense a portion of his policy. (Hear, hear.) After a brief reference to the flourish of trumpets to be blown at Manchester on Thursday, he said, Household suffrage was not the end but the earnest of their future achievements. A number of questions remained yet for settlement, and in the hands of the advanced party rested the settlement of them. They knew the strength of the obstacles in their path. He asked them to accord their aid to the colossal and invincible army they had set free. (Hear.)

Mr. BAINES, M.P., acknowledged the toast of "The Houses of Parliament," and his interesting speech included a resumé of the agitation begun by the Liberal party with the object of procuring a reform in the representation of the country. The bill recently passed was not Mr. Disraeli's bill. He allowed it to be shaped by those around him, his own business being to stick to his post. He, himself, was not afraid of the suffrage being entrusted to the householders of England, with one condition—namely, that they should be able to get the honest, the unbought, and the unforced verdict of the constituencies. (Hear, hear, and applause.) What he had always advocated was that a measure of Reform should be approached gradually, and not adopted suddenly; and what he had been afraid of was what Mr. Bright had expressed his doubt about—namely, that there was in every constituency a certain class, scarcely deserving to be called a working class, and who were certainly not included amongst the intelligent and thinking artisans of our great towns, but a class below them. (Hear, hear.) He was afraid of the influence intimidation and the beer-barrel might have upon the *residuum* of our large towns. (Hear, hear.) He wanted to know how they were to get rid of the danger which thus loomed in the distance. He confessed he did not know how to do that, and avoid the exercise of such improper influences, except by the adoption of the vote by ballot. (Hear, hear, and applause.) That had always seemed to him so clear an acknowledgment of the right of conscience, and of the right of every man to exercise his own judgment in the giving of his vote, that he had never seen how it could be honestly and fairly opposed. The hon. gentleman concluded by saying he should be very glad to see some of the hardest-headed, best-informed members of the working classes taking their seats in the House of Commons. (Hear.) At the same time, he did not think it was desirable they should appear there simply as representatives of labour. They ought to be able to blend the interests of the different classes of society together, and endeavour, as patriotic Englishmen, to work with the object of promoting the greatest happiness of the greatest number.

Mr. LEES proposed the Reform Act of 1867, which was responded to by Mr. SAM PLIMSOLL, of Sheffield, who said he regarded that measure as an instalment of more important concessions.

Mr. CHADWICK proposed the newly enfranchised. He said he understood that the new enfranchised of Leeds had determined to select a member of their own at the next election; and that their choice had fallen upon Mr. R. M. Carter. (Loud applause.)

A number of toasts followed, Mr. FINNIE proposing that of "Civil and Religious Liberty," to which the Rev. Mr. HASLAM responded, in place of Mr. Miall, who was unable to be present.

Postscript.

Wednesday, October 23, 1867.

LATEST FOREIGN NEWS.

The *Official Gazette* of Italy of yesterday's date, has the following:—"The Ministry tendered its resignation on Saturday, and the King then charged General Cialdini to form a new Cabinet. The general, after vainly seeking a solution which might permit the present Ministers to preserve their portfolios, will promptly proceed to constitute a new administration. The serious difficulties of the moment will be speedily dispelled if mutual confidence does not decrease. The threat of French intervention has disappeared. The Italian Government will remain faithful to the traditions of Italian policy, and no real and important interest of the country will suffer injury. Let the nation become collected, calm, and prudent; let it have confidence in the institutions by which we are ruled, in the spirit which animates the Government, in the well-known loyalty of the King, who has bound up his fortune with the fortunes of Italy. The fact of having safely surmounted so many past dangers secures and guarantees the Italian people against the fear that any of the elements of her resurrection may now suffer any injury." Another great demonstration has taken place in front of the Ministry of the Interior, and shouts were raised of "Eviva Garibaldi!" and "Roma the capital of Italy!" The troops who appeared were enthusiastically cheered by the people.

General Cialdini has not yet formed his Cabinet. According to a French paper he will in the event of disorders arising effect a *coup d'état*—a very gratuitous assertion. The Government has called out the first category of the military class of 1842.

It is affirmed that the band under Menotti Garibaldi has entered Italian territory, and have been requested by the troops to deliver up their arms. Menotti himself is stated to be ill of fever.

The postal and telegraphic communication with Rome is still interrupted. The Foreign Ministers in Rome have congratulated the Pope's Government upon the firm attitude of the Pontifical troops.

It is stated that Garibaldi landed at Leghorn and then disappeared, and that in all probability he is now in Pontifical territory.

The Emperor of Austria has left his own dominions to pay his long-promised visit to the Emperor Napoleon. He passed through Munich on Monday night, and arrived at Strasbourg yesterday morning. He proceeded at once for Paris.

It is stated that the King of Prussia and the Emperor of Austria had an interview yesterday morning at Oes. They breakfasted together, and appeared to be on the most friendly terms.

Mr. Moffatt, the missionary, and the brother-in-law of Dr. Livingstone, had published a letter giving strong reasons for hoping that the latter was still alive. Mr. Moffatt stated that a report had been received at Zanzibar of Livingstone's passage through a district more remote than the place where he was said to have been killed.

According to official news from Crete, the steps taken by the Grand Vizier for assembling mixed deputies from all districts to arrange the future administration of the island were progressing favourably.

Dates from New York are to Oct. 12. Later, although still incomplete, returns indicate that Mr. Hayes (Republican) has been elected Governor of Ohio by a small majority. The Democrats have a majority in the State Legislature, and the majority against the negro suffrage amendment is estimated at 38,000. The military authorities at Richmond have refused to allow the Confederate General Totten to register as a voter under the President's amnesty proclamation. The case has been referred to General Schofield. The Federal Courts at Louisville have declared the Civil Rights Bill to be constitutional. Mr. Brownlow has been inaugurated Governor of Tennessee. It is reported that General Frank Blair or General McClelland will soon relieve General Grant of the war portfolio.

THE BISHOPRIC OF LICHFIELD.—It is understood among the clergy of the diocese that the late bishop's successor will be either Dean Goulburn, Dr. Bickersteth, or the Dean of Ely, most probably the latter. —*Star*.

MARK-LANE.—THIS DAY.

There was a moderate supply of English wheat on sale at Mark-lane to-day, the quality of which was generally poor. Both red and white qualities met a slow sale, and to force sale a reduction must have been submitted to. In foreign a small retail business was transacted, at barely Monday's currency. Floating cargoes of grain have changed hands slowly, on easier terms. There was a fair inquiry for barley, but prices were tending downwards. The malt trade was steady, at late rates. There was a good supply of oats, which were rather cheaper to purchase. Beans and peas were offered at lower prices, but the demand was dull. Linseed and rapeseed were firm in price; but agricultural seeds were in little request. Cakes sold slowly, at late rates. The flour trade was very dull, and Monday's prices were barely maintained.

ARRIVALS THIS WEEK.					
	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	580	1,170	730	150	770
Irish	—	—	—	1,100	—
Foreign	17,020	1,040	—	22,450	1,850 sbs. 6,697 bls.
					Malze, 5,240 qrs

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TO CORRESPONDENTS.

"Joseph Horner."—Next week.

"E. Mathews."—The subject is better fitted for a local journal.

The Nonconformist.

WEDNESDAY, OCT. 23, 1867.

SUMMARY.

THERE is not much to add to the intelligence we have referred to below relative to the Italian crisis. General Cialdini has not yet formed a new Cabinet; and the task, under the circumstances of humiliation in which the country is placed, must be one of immense difficulty, though there does not seem to be any fear of popular disturbance. It is probable that the nation will cordially respond to the appeal made to it through the official organ, which says that "the serious difficulties of the moment will be speedily dispelled if mutual confidence does not decrease." At the same time, it is declared, on behalf of the Government, that it "will remain faithful to the traditions of Italian policy," and that "no real and important interest of the country will suffer injury." Garibaldi is not the man at such a juncture heedlessly to aggravate the general perplexity. He is now on the mainland; and the prompt retirement of all the volunteers from Roman territory is no doubt due as much to his orders as to the severe defeat sustained at Nerola. The Pope has triumphed not less by the successes of his own mercenaries than by the threat of French intervention. He has an adequate defensive force against the Garibaldians, and the emigration of French fanatics, which the Imperial Government freely permits, may swell his army—but now is the well-nigh bankrupt Papal treasury to sustain all this burden?

The Emperor of Austria is at length paying his return visit to the Emperor Napoleon, and is now in Paris. The event excites no apprehension, and little curiosity. Anything like a formal alliance between France and Austria for ulterior purposes is now out of the question. Napoleon III. may be an absolute sovereign, but his guest is a constitutional monarch, controlled not merely by the advice of his Ministers but by the votes of the Parliaments of Vienna and Pesth. The dual system of government in the Austrian Empire has indeed proved to be the surest guarantee of constitutional freedom; and it is satisfactory to find that the Kaiser, though sorely tried of late by the difficulties of his position, loyally accepts the new situation. Though his brother Emperor truckles to the Romish hierarchy, the Kaiser has had the courage to rebuke them. Five-and-twenty Austrian bishops, backed up by the influence of the Hapsburg family and a reactionary Court, demanded with somewhat of menace that the Concordat of Rome should be preserved inviolate. Francis Joseph in an admirable reply reminded his priestly memorialists that he was a constitutional Sovereign, and promised that their address should be submitted to his Ministers. As Baron Von Beust is notoriously favourable to a substantial revision of that agreement, there is no doubt that the struggle for religious freedom in Austria is now substantially decided.

Count Bismarck's new German policy has created no little embarrassment in the south. His decision only to admit these States as a whole, and not individually, into the Confederation, has caused much discouragement in Bavaria, where the Prime Minister has been obliged to announce that the Government will maintain an entire independence of Berlin as well as Vienna and Paris. German unity as well as the Bavarians can afford to wait.

We report elsewhere the enthusiastic meetings held at Merthyr and Aberdare to welcome Mr. Henry Richard as a candidate for the second seat which will be conferred on those places by the new Reform Act. Mr. Richard's admirable speeches abundantly prove his fitness to represent the Liberals and Nonconformists of the Principality in the House of Commons. But popular enthusiasm alone will not carry him thither, nor do his friends depend upon it. Working committees have been formed in each district of the Parliamentary borough, and it is stated that even before Mr. Richard had been invited, no less than five thousand householders had promised him their support. Such zeal on the one hand, and popularity on the other, is almost without precedent. Making every allowance for the adverse influence of landlords and ironmasters, we cannot suppose that this overwhelming majority will be dissipated. The return of Mr. Richard for Merthyr will be the first and decisive step towards the emancipation of Welsh Nonconformity from landlord dictation.

There is something deplorable in the continued agitation of the public mind caused by actual or intended outrages by Fenians. That the "Brotherhood" is in itself weak, and that its leaders are either miserable, misguided men, or worse, we have known long enough, but we have not hitherto acknowledged the extent to which they can disturb the accustomed equanimity of Englishmen. It is time we did so. Within the last week we have had a man shot in Dublin for no other reason than that he gave evidence against Fenian prisoners; we have had rumours of intended attacks upon volunteer and militia armories; great numbers of troops have been poured into the large towns of the north; and to Liverpool hundreds of marines, in addition to land forces, have been sent hastily from different ports. Upon what information the authorities are acting we do not know, but they evidently think extraordinary precautions are necessary. Kelly and Deasy are still at large. In London the man Groves, who is charged with the murder of M'Donnell the guardsman, is likely to be dismissed for want of sufficient evidence to bring the crime home to him. Indeed the Fenians appear to be having a run of good fortune. When they commit a crime they almost invariably escape; but perhaps the most deplorable phase in the news respecting them is that they are causing a gradual resort to our old and always evil habit of the carrying and frequent use of offensive weapons.

In all parts of the country our legislators are holding their yearly conferences with their constituents. If the speeches reported do not contain much that is new, they help us to comprehend more clearly the political situation. Sir Stafford Northcote frankly informs the public that the new Reform Act was carried to prevent change, and that in his opinion it will in no way alter the balance of power. This is a candid confession, coming from a Cabinet Minister. Mr. Coleridge, Mr. Gilpin, Lord Henley, and other Liberals have been addressing their constituents during the week. The great point urged by these several speakers has been allegiance to Mr. Gladstone as the leader of the Liberal party. Not less remarkable is it to find Mr. Coleridge, the High Churchman, and Mr. Gilpin, the Nonconformist, insisting on the inadequacy of the present system of popular education by Minutes of Council, and each ready to make some concession of his former views for the sake of securing a general extension of elementary education.

We rejoice to learn that there is better ground for indulging the hope of Dr. Livingstone's safety than the sagacious opinion of Sir Robert Murchison. The venerable Robert Moffat, his own father-in-law, has written a letter to the Cape papers, expressing his opinion that there appears to be no necessity for believing that the fate of Dr. Livingstone has been decided. The story of his death, he says, comes from very doubtful sources, and "a message has been sent to the Sultan of Zanzibar, by a chief inland, that Dr. Livingstone had passed his territories alive and well at a point beyond the scene of the supposed murder." Mr. Moffat says that he "should not be the least surprised if the doctor turned up in some most unexpected quarter."

THE ITALIAN CRISIS.

THE grave and exciting events that have occurred during the past week are an enigma, the solution of which is not yet known. When the Garibaldian invasion of the Roman States began to assume serious proportions, and was followed by the announcement from various quarters that France had made her peace with Prussia, it was manifest that Napoleon III. was not disposed to yield to the Italian Government, and that the September Convention would be enforced by him. Possibly the Emperor was not averse to this diversion of the national attention. However momentous the consequences of maintaining an attitude of antagonism towards a united Germany, there could apparently be little risk to French prestige in compelling Italy to respect her treaty obligations, and drink the bitter cup of humiliation.

A week ago the Roman question was beginning to assume a very menacing aspect. Hard as were the terms of the September Convention, there is good reason to believe that the Florence Cabinet desired faithfully to adhere to them. But they had undertaken a task beyond their strength—one which never ought to have been imposed by a strong Power upon a weak one. First Garibaldi, in violation of his duty as a subject of Victor Emmanuel, though not without precedent and excuse for his act, raised the standard of "On to Rome." The national sentiment responded to the invitation; the demand for Rome as the capital of Italy took possession of all classes; and the Government, which arrested the red-shirts by wholesale, and stationed an army of some fifty thousand men to guard the frontier of the Roman States, found itself powerless to resist the mighty impulse. Signor Ratazzi and his colleagues were themselves carried away by the movement, and were driven by imperative necessity to place themselves at the head of the nation in demanding that the Roman difficulty should be solved in the interests of the Italian people. One word from the French Sovereign, and all would have been easily settled, and Europe saved from a perennial source of disquietude.

That word was not given. There can be no question that the French potentate was technically in the right. He could lawfully demand his "pound of flesh." It was in his power to assert that there had been no insurrection in the Papal States; that Rome had not risen against its priestly rulers; and that no circumstances had arisen which would warrant the Italian Government under the September Treaty in crossing the frontier and marching upon the Eternal City. And it suited his interests, or supposed interests, to require that the engagements of the Florence Cabinet should be strictly fulfilled, though he himself had evaded his own. "France," said the semi-official papers, "could not allow her signature to be torn to pieces. If she accepted such an affront, what weight would she have henceforth in the world? What would become of her dignity, her prestige, and her honour?" These considerations, equivocal though they be, are not to be entirely disregarded. It is true that the whole Liberal press of France was averse to any intervention. But it is not to the advocates of free institutions that an autocratic ruler looks for support, but to the ignorant masses under the control of an army of priests, and a Catholic hierarchy, whose fanaticism is feared by Napoleon III., though he can never gain their confidence. But whatever the motives which guided the Imperial counsels, the exigency dispelled that irresolution that has so frequently of late marked the policy of the French Sovereign.

The peremptory summons to the Italian Government to respect its treaty obligations was responded to with the plea of inability, and, it is said, by the declaration that if France interposed, the Italian army would march to Rome. There is no doubt that the Florence Cabinet showed an unexpected firmness of purpose, and seemed disposed to risk all consequences. That resolution obliged the Emperor to take more decided measures. Not only was a French force concentrated at Toulon, but a portion of it was actually embarked on board the fleet destined for Civita Vecchia. This menaced occupation of the Roman States appears to have had the desired effect. The Italian Government yielded; and having, as the *Moniteur* says, "categorically declared that all necessary measures had been adopted to prevent the invasion of the Pontifical States, and to render the Convention entirely efficacious, the Emperor has given orders to stop the embarkation of troops." Signor Ratazzi has resigned office, and General Cialdini has undertaken the difficult task of forming a new Government.

A conflict between France and Italy has thus

been happily avoided, if indeed it was ever really imminent. It is certain that a reoccupation of the Roman States by France would have been more perilous to the Emperor Napoleon than to Victor Emmanuel, and it may perhaps turn out that the latter did not yield until he had obtained some promise that the odious September Convention should be revised. Italy has yielded, but the Roman question is not settled. The French Emperor must be bereft of his proverbial sagacity if he supposes that he can maintain things as they are. The Italian nation will not cease to demand Rome as a capital, and no Government can long be upheld in the Peninsula, the policy of which is based on the strict fulfilment of a one-sided and obnoxious treaty. By insisting upon its observance, Napoleon III. must be well assured that he is paving the way for Italian bankruptcy and anarchy, and for what he more dreads, the spread of Republican sentiments. The King of Italy cannot become a French satrap; still less will the Italian nation consent to forego their legitimate claims, and assume for all future time the onerous guardianship of a Pope-King who is the enemy of civilisation and freedom, to suit the domestic policy of the French Emperor.

THE CONSERVATIVE PARTY.

It would be difficult to name a more interesting subject for the consideration of the student of political science than the present position of the Conservative party. That the speech made in the Free-trade Hall at Manchester by Lord Derby, and the article on "The Conservative Surrender," which appears in the new number of the *Quarterly*, could both emanate from members of that party, should alone be sufficient to arrest attention. In one we have a rather jaunty and indiscreet trimming of sails to a newly-risen wind, and in the other a dogged persistence in the belief that winds do not change at all, or that if they do it is not worth while to change with them—that, indeed, our sails should be fixtures, and our boat should go or not go, as the inconstant wind may serve. The representatives of these extreme points of the Conservative Compass—Lords Derby and Cranbourne—were not long ago sitting together in the same Cabinet, engaged in framing the same Reform Bill, and especially particular in securing what they called effectual safeguards, but what the English nation at large looked upon as galling restrictions. We know how these whilome friends parted; how one preferred a leap in the dark rather than to figure in history as a stop-gap; and how the other let go his hold on power rather than assist at opening the floodgates of democracy.

There was nothing very novel in what each of these representative men did, or in the words with which they sought to grace the action. The novelty consists in their calling themselves still by the one party name. Why they do so is at least discoverable, and it behoves all earnest Liberals to know as soon and as clearly as possible. Lord Cranbourne's real objections to the Reform Bill, arose from his belief that it would add immensely to the political power of the masses of the people; and Lord Derby's attachment to it was enhanced by his believing that in some way or other property—or the class which had once a monopoly of political power—would still retain the upper hand. When one said, "I yield nothing," his stand against compromise was understood and rightly appreciated; but when the other said, "I will yield, yea, I will yield much, I will yield all you can take," many of those who looked on and listened were cajoled into the hope that henceforward all was easy of accomplishment. But it was not so. Only look back at the history of the Bill; consider its first appearance, the stand made against any alteration of its provisions—a stand that permitted everything but the vacation of office—and then consider the Bill we have now, that has become part of the law of England, and that Lord Derby and Mr. Disraeli are so jubilant about. In what way can a man who could propose or accept the famous "resolutions" be jubilant over a Bill, the earliest operation of which may be to place a number of artisans in the House of Commons? Good Liberals knew and deplored the fact that we have in England thousands of men whose lives are scarcely touched by the light of religion or of intellect; who remain in sloughs out of which other thousands have painfully struggled. They knew that political power should only descend to those who were capable of using it aright; not to men who were only fitted to be the mere puppets and tools of those more cunning, or who had longer purses than themselves. It is to the lasting disgrace of one section of the Conservative party that they dared to

count upon this residuum to overbalance the intelligence and the probity which were bound to share power with it. It is to them that we owe what chance there ever was of our "shooting Niagara." They may for a time be even more successful than they expected to be. But that time cannot last long, but during its continuance retributive justice may be dealt to those who have recklessly perilled the peace of a nation in order that they might retain power.

There remain, meanwhile, one or two matters to which Liberals should not fail to attend. It would have been well if some one had read Lord Derby an appropriate historical lesson at Manchester. He stood in a building which commemorated the triumph of the Anti-Corn Law League, and which had been built upon the ground made famous by massacre,—Peterloo. From 1810 to 1847, and then to 1867, are not great leaps in time, but what changes they indicate! Lord Derby has been prominent as a politician throughout that period. What does he think of "then" and "now"? And why will he and those with whom he acts still persist in a policy which is tortuous and irritating to the populace of our great towns, when it is so much easier to be direct and simple in aim and act?

THE NEGRO QUESTION IN BIRMINGHAM.

THE Freedmen's movement in this country has accomplished results which three years ago its most ardent supporters could not have anticipated. Then it was thought that, by dint of dogged persistency, and sheer hard work, perhaps ten thousand pounds might be raised on this side of the Atlantic for the temporary relief of the emancipated negroes. An appeal was put forth; public meetings were held; various societies were formed, one of which, established in London, and another in Birmingham, stand at the present moment conspicuously before the public. At the outset, the time did not seem propitious for launching a new movement. Public opinion was divided on the merits of the controversy which had ranged North and South into two hostile camps. "Society" was against the North. Selfish politicians were anxious to see the power of the Union shattered by a permanent disruption. The cotton famine had produced a cry for bread throughout the manufacturing districts; and grave diplomatic questions were threatening to interrupt the friendly relations between the two Governments. It really did seem hopeless to expect that any but Quakers and members of the Emancipation Society would trouble themselves with the condition of the negroes who had been emancipated by President Lincoln's much-derided proclamation. It was the fashion in those days to sneer at this proclamation; to caricature the ungainly but noble-hearted man by whom it was penned; and to heap epithets of hatred and contempt upon the black man and his friends. The man who had conceived the idea of raising ten thousand pounds appeared to have a lively imagination; and perhaps even he, although accustomed to great achievements, might have found it difficult to give a reason for the faith that was in him.

Well, three or four years have passed away since the time of which we speak; and we are now able to judge of what may always be done by steady, unselfish, uncompromising devotion to a good cause. Instead of England contributing ten thousand pounds for the relief and education of the freedmen, she has raised upwards of one hundred thousand pounds for these purposes. This is a big sum to be collected through the instrumentality of societies which had to be called into existence and to organise their own machinery for this specific object. The men who did this work were practical philanthropists. They were also peace-makers. Those who are at a loss to understand why the Alabama fever should so soon have spent its fury—why the Americans should now, as a nation, turn their eyes towards "the old country" with much of the old feeling, should bestow a little attention upon the Freedmen's movement. The golden stream that has been steadily flowing from this side of the water into the coffers of various American associations, has exercised a moral influence which cannot be measured by a monetary standard. A tangible expression of sympathy of this kind was worth any number of honeyed compliments or professions of friendship. At all events, it contributed in no small degree to efface the recollection of the bad words that were spoken and the bad things that were done while the Republic was in the throes of civil war. But our friends of the Freedmen's Societies are not content to rest on their oars or to leave

the negro, in concert with the better portion of his own countrymen, to work out for himself the great problem of his future status as an American citizen. At first they sought to do no more than to provide food and clothing for his body. Then they assisted in the effort to afford him education; and it is said that, without reckoning children, there are twenty-five thousand adult negroes in the Southern States, who, although they were ignorant of the alphabet three years ago, now read their newspapers every morning. But as each stage in a man's career is, or should be, a starting point for fresh exertion, so the English benefactors of the emancipated population now aim to qualify the negro for higher walks of usefulness. A better plan could not have been devised than the formation of training schools for coloured teachers of both sexes, who may thus be fitted to impart instruction to the illiterate of their own race. We do not know whether the idea originated at Birmingham; but the first impulse was given to it in this country by the great meetings which were held in that town last week. It was there resolved that the local subscription towards this fund should be raised to a thousand pounds, and we doubt not that this amount will soon be reached, if not exceeded. There is another pecuniary object upon which the Birmingham Committee have set their minds, although it is perhaps premature to do more at present than give expression to the sympathy with which we regard it. There is a very large balance to the credit of the Lancashire Relief Fund, and it is proposed that this money should, in whole or in part, be contributed as a free-will offering to the relief of distress in the Southern States without distinction of race or colour. Lord Derby, it is understood, is personally not unfavourable to such an appropriation. But there are difficulties in the way; and an act of Parliament, an order in Chancery, or some other equally tedious and expensive process is needed, to render the arrangement a legal one. The Government could, of course, discover a method of lawfully accomplishing this end if it be so minded; and it would be impossible to imagine an act more graceful or more beneficial in itself—or, to take a diplomatic view of the question, one more calculated to smooth away the difficulties which yet embarrass the settlement of the Alabama claims.

The Birmingham Conference and the public meeting in the Town Hall were signalled by the splendid reception which was given to Mr. William Lloyd Garrison. With what language of hope and confidence did the apostle of the anti-slavery cause speak of the future of the race he has done so much to redeem! For years he laboured under the stigma of infidelity. He suffered this opprobrium at the hands of a pro-slavery Church; and he therefore had a fight to remind his hearers that while that Church was invoking the sacred name of religion in defence of oppression, he was engaged year after year in defending the Bible as an anti-slavery book, and in portraying the Divine Founder of Christianity as the glorious champion of human freedom. The religious faith with which his speeches were impregnated points directly to the source whence his arm has been nerved and his courage sustained; and we hope that henceforth we shall always see him referred to as an example of Christian heroism and fidelity. The most notable incident at Birmingham, was the appearance on the same platform with Mr. Garrison of General Richardson, late a commander in the Confederate army. As Mr. George Thompson pointed out, the gallant officer delivered a speech which ran in parallel lines with the opinions that Mr. Garrison had always entertained, and for giving expression to which he was mobbed and hunted for his life, and once had a price set upon his head. General Richardson says that the negro is docile, industrious, faithful, capable of great physical energy, and possessed of faculties which, if improved by education, will make him a good and trustworthy citizen. Mr. Garrison has never said more or hoped for more than this. Bishop McIlvaine, of Ohio, agrees exactly in the General's estimate of the negroes, adding that they now ardently thirst for the acquisition of knowledge. Both too affirm that the leading men of the South are willing to accept the situation as it stands, and to do their best to prepare the coloured people for the higher destiny which now lies before them. If that destiny is not without some shadows; if the veil is not wholly uplifted; if the future is not absolutely free from uncertainty and gloom—it is equally true that Heaven has not withheld those brighter rays which make the path that has yet to be trod one upon which the once-despised African may plant his feet with a feeling of courage and hope that past generations of slaves never could have experienced.

Foreign and Colonial.

THE ROMAN QUESTION.

Throughout the week the invasion of the Roman States by the Garibaldians, and the grave events that have arisen out of it, have excited intense interest. The number of volunteers who escaped the cordon of French troops on the Roman frontier gradually increased, but though the Garibaldians fought many isolated engagements they gained no material success, and the population showed but little inclination to rise in their favour. Rome itself remained quiet, though the National Junta resumed their secret authority. The Roman authorities seized some papers at the residences of two Italian officers, Signori Madragoni and Caselani, who were arrested on the charge of organising an insurrection at Rome, and a great many more arrests were made.

But there were other signs of the gravity of the state of things in the Eternal City. An address signed by 1,200 Romans, was presented to the Senators of Rome, requesting them to interpose with the Pope in favour of an intervention of the Italian troops, as the sole means left for guaranteeing public tranquillity. The Roman municipality had met in special council in view of the imminence of an insurrection, and after an anxious discussion had remitted the address of the Romans to the Pope, submitting it for his sovereign decision. We do not hear what reply, if any, the Pope gave, but there is no doubt that he received the most satisfactory assurances from the Emperor Napoleon.

Orte was occupied by the Garibaldians, who thus commanded one of the railways, but they eventually evacuated the position. This band consisted of the Roman Legion, 1,200 strong, under the command of Major Ghirelli. Others were headed by Menotti Garibaldi and Nicotera, who effected a junction. Meanwhile the semi-official papers gave out that the Italian army would soon cross the frontier, and public opinion throughout the Peninsula was unanimous in urging the Government to order the troops to march to Rome and take possession of the city.

In France the critical state of affairs excited much solicitude. It soon became manifest that the Emperor, who had returned hastily to Paris, would concede nothing. At a Council of Ministers held on Wednesday it was decided to demand the complete execution of the September Convention, or otherwise France would intervene in the Roman States. According to report, in consequence of this resolution MM. Duruy and De Lavalette handed in their resignations, which were subsequently withdrawn. No time was lost. War-ships were ordered to get ready at Toulon, where, at the end of last week, the most busy preparations were being made. 10,000 troops were sent by rail to that port, the instalment of 30,000 men who were to be despatched to Civita Vecchia, under the command of General de Montauban, Count of Palikao, to occupy the Papal territory and march to Rome in case of the Italian Government not giving satisfactory assurances. At the close of the week, and even on Monday, war between France and Italy seemed to be imminent.

But the situation was somewhat relieved by the successful attack of the Papal Zouaves on the Garibaldian position at Nerola, where 2,000 of them were entrenched. That position is said to have been taken by storm. The *Moniteur* of Monday stated:—"One hundred and forty Garibaldians were captured by the Papal troops at Nerola. On their approach the Garibaldians evacuated Orte and Terracina, and the result is that at the present moment no point of the Papal territory is occupied by the insurgents."

To the ultimatum sent by France to the Italian Cabinet calling upon them peremptorily to take the necessary measures to disperse the Garibaldian bands, and to prevent them from re-forming, the King of Italy is said to have replied:—"I have loyally executed the Convention of the 15th of September; what it was possible for me to do I have done, and what I can do I will."

On Monday, however, came news that Signor Rattazzi had resigned office and that General Cialdini had been sent for by the King. Yesterday we learnt that, though the Polhes Brigade had been embarked at Toulon, and was ready to sail, the departure of the fleet to Civita Vecchia had been countermanded, and all the military preparations put a stop to. The change in the situation is thus indicated in yesterday's *Moniteur*:—"In presence of the aggression of which the Pontifical States have been the object on the part of the revolutionary bands who have crossed the Papal frontier, the French Government had formed the resolution to send an expeditionary corps to Civita Vecchia. The measure was in process of accomplishment; for, with a due regard for its duty, its dignity, and its honour, the Government could not expose itself to seeing the signature of France, which is affixed to the Convention of the 15th of September, 1864, violated or misapprehended. The Italian Cabinet, however, categorically declared to the Government of the Emperor that all necessary measures have been adopted to prevent the invasion of the Pontifical States, and to render the Convention entirely efficacious. In consequence of these communications the Emperor has given orders to stop the embarkation of the troops."

General Cialdini accepted the task of forming a new Cabinet, and the semi-official organ at Florence announced that the new Ministry would adhere to the September Convention, provided that France observed the conditions of the same. According to one of the French papers, General Cialdini will adopt various anti-revolutionary measures, such as proclaiming a state of siege in those places which are ostensibly the centres of the revolutionary party.

A telegram from Florence, dated midnight on

Monday, says:—"General Cialdini has not yet succeeded in obtaining colleagues to enter with him into office, and there is an apparent probability that the present Ministry will remain in power. Demonstrations have been made and municipal addresses adopted in numerous places in favour of the Roman movement, and against all foreign interference. The insurgents within the Papal territory have met with severe reverses. Garibaldi is at large."

It was rumoured that General Garibaldi had gone to join his son Menotti, and that his arrival in Italy had modified the plans of the insurgents and of the revolutionary party.

There seems to be no doubt that the attitude assumed by the Italian Government received no support at Berlin, and that Count Bismarck held out no hope of Prussian assistance to Italy in case of war.

GERMANY.

Prince Hohenlohe, the Bavarian Premier, opened the session with a speech on foreign affairs, the substance of which is that Bavaria will join neither Austria, Prussia, nor France, but will wait very much as she is. A few days after the Baden Premier stated that his policy was to fit his State for complete union with the North, and that he was ready to concert with the other Southern States in order to attain that end.

On Friday the Baden Chambers adopted, after six hours' debate, the treaty of alliance concluded with Prussia on the 17th of July, 1866.

The North German Parliament has passed the bill making every citizen of the Confederation liable to military service, without the option of finding a substitute. Notwithstanding the opposition of Count Bismarck, who preferred the power to put the army on a war footing, the bill was amended so as to give the Federal Commander-in-Chief the power of increasing the army as far as necessary.

The new Federal flag of Germany has been recognised by France, England, Sweden and Norway, Italy, Austria, and Spain. From the other seafaring Powers the like is shortly expected.

AUSTRIA.

The *Vienna Gazette* publishes the text of the reply of the Emperor of Austria to the address of the twenty-five bishops. The Emperor severely reprobates the violent step which they have taken, and at the same time complains of the little patriotism shown by the Episcopate at a moment when Austria so much needs the union and concord of all classes of the population. As regards the object itself of the address—that is to say, the maintenance intact of the Concordat—the Emperor, in strict conformity with his character as a constitutional prince, announces that he will refer the address to the Ministry. It is pretty well known that M. de Beust and his colleagues are favourable to a partial revision of the Concordat.

The Upper House of the Austrian Reichsrath has passed the bill conceding the right of association and public meeting.

FOREIGN MISCELLANY.

There are now 70,000 Jews in New York, and one and a half million of Jews in the whole of the United States.

Mr. Elias Howe, jun., inventor of the sewing-machine, has died of dropsy, in America. It is said the profits from his patent realised for him about 2,000,000 dollars.

POPULATION OF ROME.—The Government press of Rome has just published the census of the population of the city for the year 1867. The city and suburbs are divided into 59 parishes, containing a population of 215,573 souls, being an increase since 1866 of 4,872. Of these 30 are cardinals, 35 bishops, 1,468 priests and ecclesiastics, and 828 seminarists. The occupants of the religious houses are 5,047, 2,832 being monks and 2,215 nuns. These belong to 61 different congregations or orders. There are also 25 seminaries or colleges, among which are the French Seminary, tenanted by 88 pupils, that of South America by 60, that of North America by 33; the German Seminary has 58 pupils, the English, 21, the Pia Anglica, 14, the Scotch 12, and the Irish 52.

THE LUXEMBURG FORTRESS.—It is said that the Prussians during their fifty years' occupation of the fortress of the Luxembourg have executed extensive works of sap and mine. They have constructed under the citadel a crypt—in fact, a subterranean citadel—a complete labyrinth composed of an infinite number of galleries and chambers with posterns and false doors. On giving up the fortress they now assert that they have no plan of these works, and have contented themselves by handing over to the governor of the new garrison of Luxembourg a bundle of keys of all these doors and galleries without any further information. The bundle consists of 526 keys, and the confusion of the poor governor may be imagined.

THE POPE IN DANGER.—A letter from Rome, dated the fifth, in the *Gazette du Midi*, says:—"The day before yesterday, as the Holy Father was leaving the Vatican for his customary drive, the Noble Guard which preceded his Holiness remarked on the road an individual awaiting the passage of the Pope, concealing an object under his clothes. The sombre air and strange attitude of this man aroused suspicion. He was arrested, and the object he was trying to conceal was found to be a pistol. It is asserted that he was going to make an attempt on the life of the Pontiff, and should the interrogation he will have to undergo confirm this criminal and sacrilegious intention, sincere thanks must be addressed to Providence for having frustrated it. The Pope will go no more to Castel-Gandolfo, and will not even visit the Quirinal. The Vatican is united to the Castle of St. Angelo by

a covered gallery, through which the Holy Father can always pass in case of danger. It is said that if troubles break out the legion will take possession of the fortress."

THE DECLINE OF THE PARIS EXHIBITION.—There is one index infallible to the fact that the *beaux jours* of the Exhibition have passed—the shutters are up in many places on the outside of the charmed circle where the restaurateurs contended for custom, some in vain, and the influence of the variable weather and the cold evening air is plainly visible in the avenues towards dusk. Where once all was light and animation there is darkness and silence, only broken by the tread of a policeman. Here and there a group stands outside a *café chantant* or a beer-saloon doubtful whether the music ought to tempt them in or not; but the walks and the gardens are deserted. The clang of dreadful noises from the Tunisian café is losing its vigour; even the hideous and indefatigable negro who thumped away with the energy of a steam-engine on his tom-tom has declined perceptibly in muscular power and tenor of voice, and the little English girl in wide breeches, who was supposed to be a Tunisian maiden, and who sang wild melodies of her native land, which bear strong resemblance to ancient street ballads of London, has given way after so many months of squalling, and is now reduced to croak.—*Paris Letter*.

THE BRADFORD ELECTION.

DECLARATION OF THE POLL.

On Wednesday, at noon, the MAYOR OF BRADFORD declared the state of the poll from the hustings in front of the Court-house. About 4,000 people were present, and as great bitterness of feeling between the rival parties still existed, it was judged advisable to keep a strong reserve of armed police within the walls of that building. Upon his Worship presenting himself before the crowd, he was received with partial cheering, and a regular storm of indignation from the friends of Mr. Miall. He said there had been some hard blows given on both sides, and he hoped the bad feeling would now subside. The result of the poll was as follows:—

Thompson	2,210
Miall	1,807

Majority for Thompson 403

The announcement was received with deafening cheers and counter demonstrations.

Mr. ISAAC WRIGHT spoke on behalf of Mr. Thompson, who is still absent on the continent. He said they had met that morning to congratulate themselves on the glorious result of the election. He should have been glad if the tumult of Tuesday could have been avoided, but all he could say was, that the Thompson party were not the first to begin it. On the contrary, they did all in their power to suppress it. The Miall party had not taken their defeat as they ought to have done—(interruption and confusion)—and he hoped the poll would decisively show to the Miallites that they could not force a "castaway" upon the town. The electors had come forward on the present occasion, and manfully discharged their duty. On behalf of Mr. Thompson's committee, he then begged to express his cordial thanks to the electoral body for placing their friend and townsman, Mr. Thompson, so proudly at the head of the poll. Mr. Thompson fully deserved the honour that had been conferred upon him, for he had won for himself the regard and esteem of his fellow-townsmen. There was another point which he must not lose sight of. The Miall party had been beaten on their own ground, for they boasted of the people being with them, whilst it turned out that the people—the universal-suffrage men—were with Mr. Thompson. (Cheers and disapprobation.) They would have Mr. Thompson among them in a few days, and they would then hear from his own lips how proud he was of the honour they had conferred upon him.

Mr. MIALL was greeted with loud and prolonged cheering, mingled with but faint expressions of disapprobation from the crowd on his right. He said:—"Gentlemen, in the first place I wish to return my cordial thanks to those gentlemen who, on my committee, have worked hard, not to advance my interests, but the interests of those principles which I hold dear to my heart. (Cheers.) I have no fault whatever to find with them. (Hear, hear.) I return thanks likewise to the 1,807 electors of this borough who have given their vote for a man who was not a local man, but was a stranger amongst you. (Hear, hear.) Nothing but zeal, nothing but devotion to principle—(Hear, hear)—nothing but a high sense of political duty—(Hear, hear)—could have led them, manfully as they have done, to oppose the odds which they knew they would have to encounter. ("Hear, hear," and cheers.) I am now a defeated candidate—a voice: "No worse for that," and another, "We'll do it next time"—but the verdict may be reversed. (Loud cheers, and cries of "1869.") Gentlemen, I thank God that I have done nothing in this election that can stand against my character—(loud cheers)—nothing that can sully the high principles I hold up before the public. ("Hear, hear," and cheers.) And as far as I know I have used all my influence, and I know my committee have used all theirs, to have this contest fought out good-humouredly. (Hear, hear.) I confess that I was surprised at the appear-

ances that exhibited themselves in Bradford last night. (Hear, hear.) A defeated candidate is generally treated with the utmost courtesy and forbearance. ("Hear, hear," and cheers.) I never knew men fight before who had got their own way. (Hear, hear.) Gentlemen, I thank nobody there (pointing to the other side of the hustings) with the responsibility for that. I know nothing of their proceedings, but I say that that which appeared in the streets of Bradford last night lays upon some one a heavy responsibility. ("Hear, hear," and loud cheers, and Mr. Thompson's supporters, whose turn had come to take up the groaning, set to work with great spirit.) I leave that responsibility where it rests, and I wash my hands of it entirely. ("Hear, hear," and derisive laughter from the Thompsonians.) I go home satisfied that I have done the utmost in my power, if I had won this victory, to win it only in the name of intelligence, and conviction, and political principle; and not having won it, I confess that I am full satisfied that the demonstration made last night against myself and the committee was a proof, in my judgment, that we had not merely to fight intelligence, and conviction, and political principle, but beer. (Loud cheers here burst from the Miallites, and simultaneous yelling, groaning, and hooting from the opposite party. Both sides renewed their demonstrations again and again. Mr. Miall several times attempted to proceed, but could not get a hearing. The Mayor finally interfered, and order having been restored, Mr. Miall said:—Gentlemen, I beg to propose a vote of thanks to his Worship the Mayor. There are differences of opinion as to the entire correctness of his judgment on the nomination day, but there are no differences of opinion as to his entire integrity of character and impartiality of conduct—(Hear, hear);—and I beg most heartily to propose, and it is not a mere compliment, that the thanks of this meeting be given to the Mayor for his conduct in presiding over this election. (Cheers.)

Councillor STOREY seconded the motion. A large number of hands were shown in support of the motion, but a great part of the Miall division of the crowd, as if by one consent, made no sign. Mr. WHITEHEAD then asked for a vote to the contrary, which was responded to by about half the meeting. The motion having been declared to be carried, the MAYOR said:—I have only acted in this affair as I have acted in every affair that I have had to do with so long as I have known anything about business. I hope and trust, now the contest is over, you will all go back to your ordinary duties like quiet citizens. Accept my thanks as I give them, heartily. I hope and trust it will be a long while before we have another contest so severe. (Hear, hear.)

Three cheers for the Mayor, called for by Councillor STOREY, were then given, and after a series of cheers for Mr. Thompson and Mr. Miall, the crowd dispersed.

A body of about sixty police, armed with cutlasses, had been kept in reserve in the Court House in readiness to act if any disturbance had occurred.

THE SHOW OF HANDS.

The *Bradford Observer* thus explains the surprise relative to the show of hands at the nomination:—

In making the astounding declaration that Thompson had the show of hands—astounding because all in the locality knew, and few can at this moment doubt, that the masses of the population of Bradford were with Miall—we are confident he believed it. He exercised the best judgment he could from where he stood; but he looked from the centre of one party, and saw the other in the distance—one in the foreground, the other foreshortened by the distance—and these unfavourable conditions must be taken into account. The Mayor deserves no blame for a possible error about perspective—he could only have called for the show of hands to be repeated on Mr. Wade demurring to his conclusion from it—but he does deserve honour for his integrity, impartiality, and courtesy. The feeling that has unfortunately sprung up is one of misdirected resentment against the influx from Bowling, Low Moor, and the mining districts, of people who do not belong to us—who take no part in politics—who came by hundreds, apparently, nay obviously, to prevent Mr. Miall speaking one word. Their presence it was that made the majority on the show of hands dubious.

It is a fair question to ask, to whom we owe it that the fountains of the great deep of ruffianism were, as it seemed, broken up—who was the general-in-chief and who the captains of these sons of Belial, flushed with insolence and beer? If the latter were not the spume of the inns and pothouses for miles all round, it should be known that they were not, for the credit of the trade; if they were, it should be known who passed on the world to let loose the human mischief upon the Court-house yard. It gravely concerns society to know where these anti-social elements come from, and, if their sources reticulate over the land, to brand the man or the men who hold the network in their hands as the enemies of society if they use their appalling power and launch these anarchic forces upon us. The friends of Mr. Miall, we know, are resigned to their defeat on Tuesday, because it was at least constitutionally and legally inflicted; but the recollection of Monday exasperates them, because the result officially announced makes them appear as guilty of falsehood in stating to the world that Miall was the popular candidate. It touches them in the point of honour, but we earnestly trust they will listen to our counsels; for we believe we have shown them what is the proper object of their resentment, and that the proper object certainly is the scoundrelism about which the mistake arose, and not the Mayor.

The same paper says, relative to the refusal to hear Mr. Miall at the nomination:—

The yelling, shouting, hooting, and groaning which was raised amongst the seething mob, who no doubt had their cue, immediately on the conclusion of Mr. Storey's speech, and was continued without cessation until the close of Mr. Miall's brief address, was so tremendous, that the voice of the chief magistrate was altogether lost, and his appeals for order unobserved or ignored. No

one man could, we think, at this time have calmed such a tempest of discordant sounds, or put a stop to the carnival of ruffianism. Such a scene would have discredited the rottenest borough before the old Reform Bill, and we hope, for the good name of the town, that the like may never be witnessed again in Bradford.

THE ATTACK ON MR. MIALL'S COMMITTEE-ROOMS.

The *Bradford Observer* gives the following particulars of the disturbance that took place, and the attack on Mr. Miall's central committee rooms just before the poll closed.

Two carts loaded with coals passed through the crowd, the contents of which were seized by the "roughs" devoted to the brewing interest, and they drove the other party almost completely out of Bridge-street. Presently the tables were turned, and the coals which had been thrown were hurled back again by the Miallites. The defeated Thompsonites hereupon rushed to the vacant corner in front of St. George's Hall—seized the stones scattered about there to make an onslaught upon their opponents; seeing this, Miall's men took up the vacant ground in Chapel-lane as their garrison of stores, and from these two camps the most desperate on both sides set out to a stoning match, and there were successive advances and retreats up and down Bridge-street. The police, who by this time were a numerous force on the spot, tried to separate the parties, but with little effect for some time. They only came in for a share of the stones, and one of them, P. C. Walsh, went home wounded. About this time, a large stone was hurled deliberately at the windows of Mr. Miall's committee-rooms, and the example was immediately followed by the others, so that very soon a regular attack was made on them from all sides, and a large number of the windows were smashed. The scene inside was alarming. Large stones and broken glass were flying about the rooms, which were crowded by Mr. Miall's supporters, and many were cut and bruised both in the face and hands. One young man with a severe gash in the forehead was put under a doctor's care. The shutters were immediately closed, the doors barricaded, and volley after volley of stones kept flying against the doors and windows. The feelings of the imprisoned were various: some seemed to think that their end was fast approaching, but most were for a vigorous onslaught. After this sort of thing had been going on for some half-hour, the efforts that were made to calm the storm began to tell. The police, now a strong body, advanced in line, some with their truncheons, and some with drawn cutlasses. One or two gentlemen also came out from Mr. Thompson's committee-room to try and pacify their excited admirers. Among these we noticed Mr. Mumford, and Mr. G. R. Mossman, jun., both doing valuable service in this direction. The last named gentleman was especially bold, and deserves no little praise. With a white handkerchief as the sign of peace, he went into the very midst of the fight, and throwing down some of most riotous, called on the crowd to be peaceable, and not disgrace their cause. We cannot tell how many were out by the stones, but a considerable number must have been more or less severely hurt. After the result of the poll, as nearly as it could be made up, was made known from Mr. Thompson's committee-room, the crowd, though larger, became less violent. About half-past four Mr. Wright, Mr. Semon, and other chief supporters of Mr. Thompson, went into the street and, mounted on a wagon, addressed a few words to the crowd. While there Mr. Robert Kell pluckily joined them from the opposing camp, shook hands with Mr. Wright and Mr. Semon, and also addressed himself a minute or two to the crowd. At this moment, from the point we occupied, which was a commanding one, the scene was very striking. Every portion of street, every window and almost every house-top within our view, extending from the bottom of Ivegate, across the Bowling Green, right up Bridge-street to the upper end of St. George's Hall, was crowded, and the streets seemed one mass of human beings, not fighting now, but shouting and groaning, cheering and counter-cheering. To help to disperse this mob, Mr. Kell and Mr. Semon walked up Wakefield-road arm-in-arm followed by a large number; then the latter gentleman led them across to Manchester-road, made them a little speech and left them. After about five o'clock, rain commenced and helped to disperse the crowd, but knots of idlers crowded the streets till a late hour, though not attempting any further mischief.

COMMENTS OF THE PRESS.

In an article headed "The Beer-barrel Triumph," the *Bradford Review* says:—

For the first time in the history of Bradford, the beer-barrel has triumphed at a Parliamentary election. Never before in the annals of the town is to be found the record of such a contest as the one just over—a contest in which a party of all kinds of professed principles and representing no earnest, consistent political convictions of any sort, has gained the day by dint of local influence and public-house interest. It is not in a spirit of mortification, arising out of defeat, but in one of deep and sincere regret for the sullied prestige of the constituency, that we write these words. The decision of Tuesday may and will be reversed in 1869; but the fact cannot be hidden or effaced, that the electors of Bradford—or we should rather say the majority of them—turned a deaf ear to argument, forgot the Liberalism that has characterised the constituency ever since its formation, and, under the leadership of a few faithless Liberals, rejected one of the truest Reformers that England can boast, for a man who is, by his own confession, no politician, but happens to be connected with the town as a large brewer, and owner of a great amount of property identified with this trade.

At the election on Tuesday the friends of Mr. Miall fought well and bravely; but, against the crowd of influences with which they had to contend—against the unholy alliance of faithless Liberals, Tories, Church parsons, publicans, bigots, and fanatics, their efforts were in vain. The beer-barrel certainly won the day. What if Mr. Thompson's voters did not go drunk to the poll? Nearly every publican in Bradford was his sworn ally, and used every means in his power in behalf of the cause he espoused. If the returns be analysed, we wonder what proportion of Mr. Thompson's supporters will prove to be butchers, publicans, beersellers, and their creatures? And then the rabble that gathered all day around the doors of his committee-room, and caused a disgraceful riot during the afternoon, were very many of them excited by the liquor that ran so freely at

hundreds of taprooms in the town. But we need not go over the story, every detail of which will be familiar to our readers. And for once, we should feel it to be an unpleasant task to have to write the history of a Bradford election. We leave the subject, however, in the conviction that the new constituency will, in 1869, retrieve the disgrace inflicted this week upon Bradford.

The *Daily News*, while regretting the rejection of Mr. Miall, expresses a hope that Mr. Thompson may prove as good a representative as his antagonist would have been. But it has its misgivings, caused solely by the nature of the claims advanced by Mr. Thompson's friends, and by Mr. Thompson himself on his own behalf, and by the character and temper of the objections urged against Mr. Miall.

Anything less pertinent to the grounds of a fair political choice was never brought forward upon a political occasion. Mr. Thompson has been Mayor of Bradford; his purse is ever open; his grandfather was the father of the woollen trade in that town. Mr. Thompson himself, who, we regret to learn, was detained at Dresden by his own ill-health and that of his son, telegraphed as follows: "I cannot and will not believe that the name of Thompson, known in Bradford for sixty years, and connected with nearly every improvement, will be forgotten; and that the name of Matthew William Thompson was deserted the moment his back is turned, and illness comes upon him or on his family. Thompson thinks he knows the electors better, and is confident that on Tuesday night he will be at the head of the poll." Thompson was quite right. One of Mr. Dickens's earliest sketches describes the election of a parish beadle, and the various claims for support put forward by the several candidates. "Bung for Beadle; five small children!" "Hopkins for Beadle; seven small children!" "Timkins for Beadle; nine small children!" "Spriggins for Beadle; ten small children (two of them twins), and a wife!" The successful candidate at Bradford adopted the same tactics. "Thompson for member, in weak health at Dresden, and with an invalid son." This pathetic appeal, with the touching allusion to the sacred manes of Thompson's grandfather, seems to have carried the election. Mr. Miall was, we presume, unable or unwilling to make political capital out of his own bad health, or that of any member of his family, or to tell any tales of a grandfather. He may claim that he is the child of his works—his labours stand to him for forefathers.

The *Manchester Examiner* and *Times* willingly believe Mr. Thompson to be superior to his telegram, but he really must give over this whining habit when he goes to the House of Commons, or some jocos member will hand him a smelling-bottle. His tears have been victorious, but we hope he won't cry again. In reference to the contest, the same paper says:—

The constancy with which the battle was fought by the friends of Mr. Miall does honour to their pluck. Hour after hour, in the face of ever-growing discouragement, they marched resolutely to the poll, determined to be faithful to their convictions, though on the losing side. They have nothing with which to reproach themselves. They brought forward a candidate of the highest character and reputation, a man whose Parliamentary claims have been recognised by all sections of the newspaper press, from the *London Examiner* to *John Bull*. They waged the contest on public grounds, and from the most disinterested motives, believing that Mr. Miall's return would be in the highest degree creditable to the constituency as well as serviceable to the empire. They have had recourse to no underhand intrigues in order to ensure success. They appealed openly and honourably to the judgment of the electors, trusting that the same large views which had influenced themselves would be equally influential with others. Under such circumstances there is nothing to regret except the result, and even that might have been less consolatory.

Our Manchester contemporary also published yesterday the following admirable satirical article:—

Thompson has returned. Just as the swallows were preparing to depart, Thompson came back, we cannot say to his "native heath," but at all events to his native place, or, as the address presented to him put it, "the scene of his early days." No one at this date will need to ask who Thompson is. A fortnight ago they might have done so without being charged with ignorance. Amongst the clan of Thompsons of the present day there is not one who stands out, or probably we should use the past tense, and say who stood out, prominently enough to take all the honours of the tribe. The dear old general is better known by his prænomen Perronet, and we must put him out of the question, along with the author of the "Seasons,"—no, there is but one Thompson living now, and it is he of Bradford. His fame has not dawned upon him. It did not come by easy and gentle processes, but as Minerva sprang fully armed from the brain of Jupiter, so Thompson sprang at once to the pinnacle of celebrity by the Bradford election. Well, the honourable gentleman is now member for the West Riding borough, and we may hope he will yet do good service for the Liberal cause. Certain it is that he has abundance of friends in the neighbourhood of his residence. There was something of ducal and feudal formality in the form of his reception on Saturday evening. When the parish bells ring, when the volunteers turn out, the private omnibus is prepared, and torches "innumerable" are lighted, we are led to believe that the "name of Thompson" is a spell as potent as the more aristocratic designation of Percy or St. Maur. Of course there was the customary address, here we are bound to say there was not much to complain of in it. If it sometimes traversed the lines of precise definition, it did not describe Mr. Thompson's election as a political triumph. "Local interests" had it, and here is the beginning and end of the song of victory. Mr. Thompson beat a "veteran politician," no matter what his politics, by a "triumphant majority," and this was something to be proud of. The "nationalists," as we may call the supporters of Mr. Miall, succumbed to the "localists," and that was sufficient to bring out the volunteers, to set the bells ringing, the torches blazing, the police moving, and to assemble an immense crowd. It may be set down as a matter of necessity that the clergyman of Mr. Thompson's parish should present the address, and we may safely assume that he would have a hand, or, let us say, a pen, in drawing it up. It would be arranged, no doubt, under the direction of his orthodox eye, and we put it to the reverend gentleman

whether it is correct to say to Mr. Thompson, "You were elected without your solicitation." Ah, reverend sir, do you remember that telegram which came from Dresden? Can you forget the announcement which was proclaimed throughout the kingdom? Is there not a glimmering idea in your memory of the way in which it ran? Are those words not familiar to you? "I cannot and will not believe that the name of Thompson, known in Bradford for sixty years, and connected with nearly every improvement, will be forgotten; and that Matthew William Thompson was deserted the moment his back is turned, and illness comes upon him or his family. Thompson thinks he knows the electors better." Now, reverend sir, you may not call this "solicitation," but you must call it diplomacy of the highest order. True, Mr. Thompson was not present in person. He may not be an orator, and for that reason he might have been glad to have been out of the way. Perhaps, like the colleague of the author of the *Sublime and the Beautiful*, he might only have been able to exclaim, "I say ditto to Mr. Miall," and that would have been very awkward indeed, because it would have placed the "local" claim so directly before the country. But failing oratorical attractiveness, Mr. Thompson played his telegraphic "solicitation" admirably. Look at the family illness which he brings out so plaintively! That alone qualifies him for the House of Commons! See the "local improvements" with which he is connected. Even in a great emergency he cannot forget himself, but subdues the phrase with the word "nearly." Then the potent spell which lies in the name "Thompson"; why, Bradford must have been a nest of ingratitude to have rejected the family which had done so much for it in beer and otherwise, and to have chosen a man "who never spent a shilling in the place."

We cannot say what may be the intentions of Mr. Miall's committee with respect to petitioning for the seat, but that "nearly every local improvement" suggests a form of bribery probably as potent and as attractive as the name of Thompson. By the hon. gentleman's own admission, he has been paying his way. He has been laying out money in hopes of a return for it. Every man has his price, the old cynical Duke of Marlborough used to repeat, and perhaps every borough may be bought in a certain manner. Not vulgarly, as a matter of traffic. Not with beer, or with money directly laid out, but by "improvements." True it is that the high-minded man would make the improvements for the sake of the improvements; still, we know the old proverb about looking a gift horse in the mouth, and not one in a hundred will be particular about the motive when the fact has been realised. What Mr. Thompson has done for Bradford we have only his own word for, but the local historian says he has built a Town Hall at Guiseley, and nearly restored the old parish church. Ah! Mr. Rector, well might you welcome "Thompson" to the "scene of his early youth," well might the volunteers, and the police, and the inhabitants turn out to receive him. Never was such a Omen in Bradford nor in Guiseley, and perhaps the prospect of favour to come may have been as powerful a motive in determining the election as the assurance of blessings past has been. There may be other churches to repair, other town-halls to build in Bradford or its neighbourhood, and prospective contests may quicken the sense of public generosity and benevolence. But we must protest against this form of public debauchery and corruption. It is as humiliating as the method in which "the Man in a Moon" hands over his bag of sovereigns to the "independent" burgess, only it does not show so basely. It does, however, destroy the merit of public benefactions.

The *John Bull* (High-Church and Conservative) having been called to task for having expressed an opinion that, of the two, probably Mr. Miall was the better candidate, because the most outspoken, says this week:—

We are assured that Mr. Thompson, who was returned on Tuesday by a considerable majority, is practically a Conservative, and that he will very probably vote with Ministers. So far so good. Only we must beg leave to say that his published address (telegraphed from abroad, and possibly therefore inaccurate) seemed to us of the most extreme kind. If Mr. Thompson can reconcile it to his conscience quocumque modo to get into the House of Commons, and the Bradford Conservatives, feeling themselves powerless, consider it to be their best course to support him, *cadit questio*. The proof, however, of the padding is in the casting; and till we see how Mr. Thompson acts, we shall certainly not believe with the *Standard* that the defeat of Mr. Miall is a triumph of Church and State. Such a boast seems to us very unreal.

The *Examiner* remarks:—"The Tories preferred, of two Liberals, the one with shadowy possibilities to the one with a fixed body of Liberal opinions and known intellectual ability for the enforcement of them. The preference of the Tories gave his seat to Mr. Thompson; and must do so, of course, wherever two Liberals compete for a seat, and there is not a consent of Liberal electors to unite in support of the man who, by political knowledge and ability, is best able to give them a voice in the councils of the nation."

The *Spectator* is glad that the show of hands at Bradford was against Mr. Miall, because, though it might have been due to Mr. Thompson's local popularity, it indicates also an absence of strong anti-State-Church feeling in the town. [Our contemporary, it will be seen, is premature in drawing inferences.] At the same time, the local-magnate influence in Parliament is a nuisance, and a House of Commons without Mr. Miall, or some one like him, must be incomplete. There is no such representative of the extreme and yet thoughtful, narrow-minded, but cultivated Dissenter.

The *Chronicle* regrets the triumph of local influence at Bradford, but sees nothing in it to occasion surprise. Simple gratitude to the "father of the worsted trade" demanded that the electors should return his son; and when this pious sentiment towards the "immediate progenitor" was supplemented by a comfortable consciousness of favours past and to come from the candidate himself, it is only remarkable that there should have been any voter who could re-

sist the joint compulsion. The wonder is not that Mr. Thompson got so many votes, but that Mr. Miall got any. Our contemporary proceeds:—

Now what is the real worth of the considerations by which this election had been decided? Of course local connection has a natural and legitimate share in the result. Of two men equally fitted for a seat in Parliament, the one who adds neighbourhood to his other claims would be justly preferred. But Mr. Thompson has apparently no political antecedents whatever. Except a few conventional allusions to reformed education, neither his proposer nor his seconder ventured into politics at all. For anything that appeared to the contrary, Bradford cares for nothing beyond the promotion of certain private Acts of Parliament. Mr. Thompson was commended as being "personally acquainted with the work they want done," and as being certain to "have the interests of the town at heart to the end of his life." "Was it not," asked one speaker, "in direct opposition to the principles of representation that they should return a stranger—a man who knew nothing about them and cared less?" That is to say, Bradford does not care to have her voice heard on imperial questions. She has her own little matters to look after, and her ideal representative is a man who will pay most attention to these. It is no small or unimportant borough that thus deliberately avows its indifference to any wider considerations than those of lighting or paving. It is one of the eight largest towns in England, with a population of more than 100,000. This is the practical comment that Bradford makes on the debate about redistribution last Session. This is the support it offers to the statesmen who pleaded the claims of our great industrial centres to increased representation. Fortunately the days of the present constituency are numbered, and with the infusion of new elements into the electoral body will come, it may be hoped, some sense of higher duties than those of unalloyed selfishness.

MISCELLANEOUS.

Apocryphal of a letter in the *Morning Star*, inquiring whether the Wesleyans supported Mr. Thompson in preference to Mr. Miall, the *Bradford Review* says that many Wesleyans voted for Mr. Miall, although a large number voted against him.

A correspondent of the same paper notices a current report that Mr. Thompson is the proprietor of at least 160 beer-shops in the borough.

As an instance of the unscrupulousness of some of Mr. Miall's opponents, Mr. Alfred Illingworth related the following to a meeting held just before the election:—

Letters had been received from Leicester, where Mr. Miall used to reside, stating that some person, no doubt properly instructed, had been at the trouble to go over there to inquire into Mr. Miall's antecedents. The gentleman to whom the enquiry went—and no doubt he would go to the quarter where it was most likely his case would be made out—sent him away, as we say in Yorkshire, "with a flea in his ear." (Hear, hear, and laughter.) After asking him, when he insinuated Mr. Miall was not an honest man, to find the door as quickly as possible, the gentleman said, "I wish to tell you one thing: when the new constituencies come into operation we shall seek to send men of sagacity and men of honesty to Parliament, and not be so very anxious to do honour to a particular gentleman in a particular locality." (Hear, hear, and cheers.)

The following is copied from the *Leeds Mercury*:—"An incident has come to our knowledge in connection with the election which cannot be too severely condemned by all right-thinking men. An undertaker in the town, whose name is well known, is said to have made a bet on Tuesday morning that he would have a coffin made sufficiently large to hold Mr. Miall, and that he would have it ready and bring it into the town before four o'clock. Accordingly, about half-past three o'clock, the inhabitants of Westgate were surprised to see this man drive a cab down the road, on which was placed a coffin, covered with black cloth, boys standing on the steps on either side of the cab, and drawing attention to the coffin, which they told the gaping people had been made to place Miall in and bury him. It is needless to say that this shameful and most dangerous proceeding was execrated by every one, no matter which side they had espoused, and the author has earned for himself the detestation of the whole community. Had he driven the vehicle to the central committee-room, where it would have arrived about the time when the row was at its height, the general impression appears to be that this foolish man might have lost his life, that his cab would have been destroyed, and that the exasperating consequences on the already over-excited crowd are fearful to contemplate. This is the worst incident of the contest—a contest the like of which has never before been seen in Bradford."

Mr. S. O. Kell thus comments in a published letter on the allegation made by Mr. Storey, and so industriously used as an electioneering device, that the party who brought out Mr. Miall was the same as had on former occasions opposed Mr. Salt and Mr. Forster:—

Mr. Storey's memory deceives him here; that party never opposed either one or other of those gentlemen. They certainly preferred Mr. Miall, and would have been glad if the choice of the Liberal party had fallen upon him, but as soon as the meeting which was called of the Liberal electors to decide the question of the candidature decided otherwise, that party at once acquiesced in that decision, and gave all the support in their power to the candidate so chosen. This is what Mr. Thompson's supporters ought to have done on the present occasion, but did not. The meeting at the Alexandra Theatre was called in exactly the same way as all former meetings have been called for the purpose of choosing who should be the candidate of the Liberal party, and Mr. Miall's supporters were prepared to abide by the decision of that meeting, whatever it might have been, and if the choice of that meeting had fallen upon Mr. Thompson, would certainly not have set up any opposition to him. It would have become Mr. Thompson's friends far better to have acted in the same spirit. Mr. Thompson's friends are not in the least more conspicuous for their love and reverence for Mr. Salt than the supporters

of Mr. Miall are, but the latter thought them, as they think now, that to give a seat in Parliament from merely personal considerations, is a dereliction from duty. They think they have no right to employ a great national public trust in paying their private debts of gratitude. The British House of Commons has to legislate for the varied interests of some two hundred millions of people; it has to deal with the largest national questions; it has to pacify Ireland; it has to deal with the taxation and expenditure of the country; with the question of how it comes that while ours is the wealthiest country of the civilised world, it is the country where there is the most pauperism and crime; it has to settle the question of education on just unsectarian principles, and the arranging of the laws concerning capital and labour. For all these purposes such a constituency as Bradford ought to seek out the man who has the largest, the wisest, and the justest views on these great questions, the man who has given the most thought to them, and who would have the greatest power and influence in the House and with the country to make those views prevail. That man they believed, and still believe, they have found in Mr. Miall, and it was from a sense of duty to their country and to the principles they held to be so important to its best interests, that they have set aside the far less important considerations of friendship and personal feeling, and have acted as they thought for the good of our common country.

Mr. Thompson, the newly elected member, arrived at his residence, Park Gate, Guiseley, on Saturday evening, and an address of welcome was presented to him by his neighbours. In reply he stated that he felt the responsibility of the position to which he had been elected, and promised that he would not neglect the interests of Bradford or those of the place where he resided. A banquet is shortly to be given to celebrate his return.

MR. HENRY RICHARD AT MERTHYR.

On Tuesday evening, October 15th, Mr. Henry Richard made his first public appearance in Merthyr Tydvil as a candidate for the second seat which will be given to the borough for its representation in Parliament—having previously been accepted in that capacity at an influential meeting held at the Temperance Hall. There was an immense concourse of people—more than 2,000—who crowded the spacious Drill Hall to its utmost limits; and the greatest enthusiasm prevailed throughout the address of the candidate and the other speeches which were delivered. Mr. O. H. James occupied the chair, and he was supported on the platform by a large number of the leading Nonconformists of Merthyr, Aberdare, and the district, including the Revs. F. S. Johnstone, J. Thomas, B.A., C. Griffiths, Pryse Howell, D. Jones, B.A., C. White, T. Thomas, John Lloyd, John Edwards, Nestor R. Williams, Frederick Evans, D. E. Thomas, of Merthyr; J. Lloyd, Jenkin Jones, J. Hughes, J. Lewis, J. W. James, of Dowlais; J. Owen, of Pen-y-darren; D. Thomas, of Abercarnaid; W. Morgan, J. Lewis, of Troedyrhiw; Samuel Jones, B. Morris, R. Griffiths, of Cefn; W. Davies, of Bethel; D. M. Jenkins, J. Davies, J. J. George, of Aberdare; Professor Roberts, Henry Griffiths, B.A., of Brecon; John Davies, of Cardiff; W. Johnson, B.A., of Calcutta. Among the laymen present were Handel Cosham, Esq., and Dr. Evan Davies, of Swansea. Shortly before eight o'clock, Mr. Richard, accompanied by Mrs. Richard, with the chairman and Mrs. Charles James, advanced to the front of the platform, and received a perfect ovation. Mr. Richard's presence (says the *Merthyr Telegraph*) seemed to inspire the vast audience with an intense enthusiasm, which manifested itself in a most demonstrative manner. For some minutes, round after round of prolonged cheering sufficiently proved the warmth of the welcome with which Mr. Richard was received.

Mr. RICHARD, on rising to address the audience, was again greeted with the heartiest applause. He said he should not have appeared among them in the position he did that evening but for the call that had been made upon him by his fellow-countrymen. There were many men who were well qualified to fill the honourable position of representative for any borough in Parliament. The movement had been initiated spontaneously by them, and through no instigation of his. They could not have given the invitation to him in a more acceptable or flattering manner than that which they had adopted. If anyone asked what right he, a perfect stranger, had to present himself before them, his answer was instantly ready—that he came because he had been asked to come. It was an important point to be considered, that for the future they would have a different system to work upon than what had been hitherto the case, and that it would no longer be the custom for a small party to meet together and select men who should be the candidates for the position of their representatives in Parliament. He read the resolutions that had been adopted at the meeting held at the Temperance Hall, and said he looked upon those resolutions as his credentials. He had long looked upon the representation of the Principality as most unsatisfactory and inconsistent. He fully admitted that there were many members for Wales who were distinguished men, thoroughly qualified to do honour to any constituency. He hoped, however, they wanted something more than they had at present. He wanted Wales to be felt in Parliament as a power, and to be able to maintain a place in the representation of the country. He had not a word to say against their English fellow-citizens:—

For weal or woe we are now united to them by an inseparable community. I have lived almost thirty-five

years amongst them, and some of the best and dearest friends I have in the world are English. And I hold it one of the richest privileges of my life to have known such men as Joseph Sturge and Richard Cobden among the dead—(cheers)—and John Bright, Samuel Morley, and Edward Miall, among the living. (Hear, hear.) They belong to a race possessing many noble and excellent qualities, some of which it would be well, perhaps, if we could emulate. It has oppressed in past times our forefathers under grievous wrongs and persecution, from the Saxons to the Normans; but what possible advantage can there be in fomenting this feud, this hereditary antipathy, that had far better be wrapped in oblivion. (Hear, hear.)

But while saying all this, he would not repudiate every sentiment of national pride. No reasonable Englishman would find fault with them because they desired to select men of their own race—men in whose veins the old pure blood of the Cymry circulated. (Cheers.) But it was not a mere question of sentiment, though that was not to be despised. He would give one or two illustrations on the point. About twenty years ago a Commission was issued to inquire into the state of education in Wales. That Commission was issued on the proposition of Mr. William Williams, a Welshman, and member for the borough of Lambeth. He (Mr. Richard) must claim credit for having foreseen a great danger in carrying out the proposition, and at Brecon he had made a proposition that one at least of the Commission should be a Welshman. He did not succeed in getting proper support, and consequently the notice fell through. The consequence was that the gentlemen who were appointed on the Commission were wholly ignorant of the Welsh language, and their report was a mere tissue of misrepresentations of the real state of education in Wales. Some of the leading newspapers had articles founded upon the report of the Commissioners, which described the state of the people of Wales to be that of the most barbarous character. That was an occasion on which he said emphatically they ought to have had Welshmen in the House of Commons to contradict and disprove the slanders which were then given out under authority of the Government. Of the thirty-two members for Wales not one opened his mouth, but sat in the House like dumb dogs, and never opened their mouths. (Shame.) Another illustration he would give was a more recent one. When a discussion occurred upon the question of Church-rates, Mr. Gathorne Hardy stated that the number of Nonconformist chapels built in Wales was true as to numbers, but that they were built, not by the contributions of the Welsh people, but by speculative builders. One Tory paper went further, and said the chapels were paid for by the masters, who compelled their workpeople to attend and also to pay for them. In fact, they were a sort of religious—what is that term that they applied to a shop of a certain kind?—(A voice: "A truck-shop.") (Laughter.) Yes, that was it. That the Nonconformist chapels were a kind of religious truck-shops. (Laughter.) Well, they knew how utterly untrue, how ridiculously unlike the truth, such a representation was, and yet there was not a man from among the members of Nonconformist Wales—not one man—to stand up and correct so gross a misrepresentation as that. ("Shame.") The speaker then referred to the votes of Welsh members on ecclesiastical questions:—

We are nearly all Nonconformists in Wales, and especially in this neighbourhood. If I am rightly informed, the preponderance here is enormous—as many I am told as nine in every ten persons—(Hear, hear),—and yet at this moment, while Wales is so Nonconformist, there is not a single Nonconformist from Wales sitting upon the benches of the House of Commons. ("Shame.") Many people say, "Well, it does not signify about that. A good Liberal Churchman will do just as well." With all respect I say No. (Cheers.) A Liberal Churchman, if he be consistent, and believes in his own principles, cannot be so good as a Nonconformist in matters relating to Nonconformist interests—(cheers),—and the result is that in reference to those very questions in which the Nonconformist community would be specially interested, the Welsh vote has gone almost universally against them. When Mr. Edward Miall, when he was a member of Parliament, brought forward his bill upon the Irish Church, out of the 121 supporters that he had, how many Welsh members voted for it? Only two. ("Shame.") When Mr. Heywood brought forward his bill for opening the Universities a very little to Dissenters, the great majority of the Welsh members voted against instead of for him. (Shame.) When Mr. Hadfield brought forward his motion against the Qualification for Offices Bill in last session, there was a proviso which subjected Nonconformists to take some oath or declaration very offensive to them, and he desired to repeal this, and when the matter came to the vote, there were only two members from the Principality who voted in favour of the abolition of that offensive clause. So in regard to other questions. And I was told by a gentleman who had examined the question carefully, that in all matters relating to religious liberty it would have been better for the success of these questions in the House of Commons, if Wales had not been represented in the House of Commons at all. ("Shame.")

It was all the more important that Nonconformity should be fairly represented in the House of Commons, because ecclesiastical questions were coming more and more to the front. He was sorry for it. Parliament ought not to be troubled with ecclesiastical matters; but that was one of the obstacles and stumbling-blocks thrown in the way of political progress, arising out of the existence of an Established Church. He believed most sincerely that it would be the best thing that would happen for the Established Church if the connection was severed between the Church and the State—as it was, the Church was in the position of the baby

described as having been taken to a picnic by a lady, and was a complete bar to enjoyment, because it constantly came up with a "take care of the baby." Then there was the miserable Church-rate impost, which would probably be abolished before long.

But I have seen nothing that shows the paralyzing influence of the dependence upon the State of a Christian Church more than the argument used by those who are disposed to admit that Dissenters should be exempted from the payment of rates, and still insist that there should be a compulsory law binding upon themselves. Fancy the churches in the neighbourhood, the Wesleyans, Baptists, Calvinists, and Independents, asking Parliament to pass a bill to compel their members to support their cause. The generality of the members of the Church of England can attest to the abundance possessed by other institutions which are supported on the voluntary principle, but cannot trust themselves to contribute enough to keep the building in which they worship the God of their fathers, from tumbling down upon their heads. This is an illustration of the paralyzing power produced by the State-Church system. Mr. Richard then proceeded to speak of the ecclesiastical monopoly of the universities. They were national institutions, and the Nonconformists had a right to a share in the privileges these institutions possessed.

Passing, however, from the question of the Church, he thought they had not quite done with the question of reform. He was of opinion that much had yet to be effected. Among the most important of the things to be done was the redistribution of seats; and, besides that, they ought to have the ballot. (Loud cheers.) They were told that it was inconsistent with the dignity of manhood, and unnatural, to give a secret vote. Were the practices which took place now, and against which the ballot was intended as a remedy, consistent with manly dignity? (Hear, hear.) Was it consistent with manly dignity for men to be taken by the nape of the neck and hurled at the polling-booth to vote against their conscience. This was what he called being inconsistent with the dignity of manhood. (Hear, hear.) Not English to vote secretly! was it English to do that? If it was, it was not Welsh. (Cheers and laughter.) He then referred to the question of Ireland—the reproach of British statesmanship. That country had great claims, the justice of which could not be denied. He remarked that the Irish Established Church was a monstrous anomaly, and he asked what would be the feeling in Wales if they were called upon to support a Church for the benefit of twelve only out of a hundred in the population? Would they not rise as one man to overthrow such an injustice? (Loud applause.)

And, mark you, gentlemen, we must have no compromises on this matter. We are told by some Liberal gentlemen—professed Liberals—"We must find a means of removing the anomalies of the Irish Church." Why it is one monstrous anomaly—(Hear, hear),—and I must especially protest against the suggestion made by Earl Russell, that instead of abolishing that institution, it should receive a Government grant. The effect of this would be that there would be two or three Established Churches in Ireland instead of one. This would only tend to aggravate the evil. (Cheers.) There is nothing for it, but to do away with the institution, and to secularise the revenue. (Cheers.)

Mr. Richard then referred to the question of peace and war in its practical aspect—

You will, doubtless, agree with me that the present condition of things in Europe is a scandal and a reproach to our professed civilisation and Christianity. What do we find, after nineteen centuries of Christian teaching? Why, at this moment we find no fewer than five or six millions of men trained to arms, the very pink of the youthful manhood, many of them drawn from the occupations of a thriving industry, and compelled to spend the flower of their age in a kind of compulsory idleness. What for? In order that they may be disciplined and prepared for the destruction of their fellow-men. (Hear, hear.) Then as to the cost of maintaining three millions of soldiers. Remember that it is taken by the Government out of the pockets of the poor—out of the sinews, and bones, and blood of the toiling millions—(cheers)—to maintain an army for the profit of the few, and whose sole object is to teach men to the more effectual slaughter of each other. (Cheers.) I should like to do something like that suggested by Mr. Cobden, namely, that a proposal should be made—by our own Government, if you please, if it had sufficient wisdom to take the initiative—to every other Government in Europe to agree to a proportional reduction of our armaments. Not, as has been stated, that we wish to disarm England suddenly, and leave her at the mercy of her enemies. No one has ever said that. We want a simultaneous and proportional disarmament, and every nation at the end of that process would be proportionally as strong as it was at the beginning. (Hear, hear.) Mr. Richard here gave a pertinent illustration of his meaning. Suppose, said he, there were two men living here in Merthyr, and one of them was a baker, and the other a butcher, and they resided on opposite sides of the street. One of them takes it into his head to imagine that his neighbour is cherishing some subtle design upon him, and he buys a blunderbuss and puts it in his shop, pointing it directly against his neighbour's window. The other says, "Well, two can play at that game," and so he buys a blunderbuss. The butcher buys another, and so they go on, each trying to frighten the other. The relation of this illustration caused considerable laughter, and the speaker then pointed out the analogy between that and the case of neighbouring nations who just in proportion as one increased, so did the other increase its armaments. And what made the analogy more complete, was that all the time these two men were trading with each other, the butcher buying of the baker, and the baker buying of the butcher; and just in proportion as their means increased, so did they increase their armaments. The proposal of Mr. Richard Cobden was a good one; and that was only equalled by the splendid triumph of his statesmanlike skill—the commercial treaty with France, which had increased the commerce between the two countries three or four-fold. They must make the two men take their blunderbusses out of

the window, and then he hoped to see this principle of non-intervention generally adopted. (Hear, hear.)

The speaker then said he had almost forgotten that it would be his duty to speak in another language, and he proceeded to continue his address in Welsh. He contended that Wales had not had her fair position recognised in the Senate for the last two hundred years. He maintained this assertion not only as a Welshman, but more especially as a Nonconformist. Up to the present time there had been, as it were, a charm operating upon the Welsh people which made them accept the lead and follow the influence of the aristocracy, but he believed that time was passing away, and that the constituency of Merthyr would set the example in breaking the spell which had so long held the people of Wales in bondage. No constituency was in so good a position as Merthyr to set the example, and if they did so, others would be soon bound to follow the example. [Mr. Richard, on resuming his seat, was again greeted with loud and long-continued cheers, the whole audience rising en masse, and waving their hats, and giving vent in a demonstrative manner to their feelings of gratification.]

The CHAIRMAN having invited anyone to ask any questions he might think proper, a gentleman expressed a wish to hear Mr. Richard's opinion on the question of education.

Mr. RICHARD said he would readily answer the question. There had been a very general conclusion arrived at by those who had taken the most active interest in educational affairs, that the simple dependence upon the voluntary system had failed to meet the wants of the people. On the other hand, there were many who felt that the proposition which had hitherto been made by the Government did not meet the wants of the country in the matter of education. His own opinion was that no system of education could be satisfactory which was not purely unsectarian. He maintained that all parties and all sects had an equal right to all the advantages which were supplied by the pockets of the whole nation. (Loud cheers.) But he would not make education compulsory. He wanted to keep the interference of the police outside the sphere of education. (Cheers.) In answer to another question, Mr. Richard said he was of opinion that there was much that was desirable to be done in the way of industrial and technical education. The visit which he had recently paid to the Paris Exhibition had led him to the conclusion that the workmen on the Continent were getting much in advance of the British workmen, in consequence of having had greater facilities under their command for technical education. A further question was asked as to Mr. Richard's opinion upon compulsory education, to which he at once replied that he was not at present favourable to compulsory education, as he thought it was not desirable to bring the policeman within the educational pale.

Mr. W. R. SMITH moved, and the Rev. CORNELIUS GRIFFITHS (in Welsh), seconded the following resolution:—

That, having heard Mr. Henry Richard expound his political views, this meeting confirms the vote of a previous meeting inviting him to offer himself as a candidate for this borough, pledges itself to support him, and recommends the formation of a committee to procure a requisition urging him to stand for the borough.

Mr. HANDEL COSSHAM then addressed the meeting. He was glad to see that they had resolved that their second member should be a Welshman and a Nonconformist. (Cheers.) In having the honour of being represented by Mr. Richard—and he used the word honour advisedly—they had the honour of being represented by the right man. Mr. Richard was not a man whose Liberalism was like a mushroom, sprung up in a day. He believed that it was nineteen years ago that he was standing with him on a platform in France as the advocate of peace. He was not a man whose sentiments were not known; he was not a man whom the electors would have much trouble to educate. (Laughter.) He (Mr. Cosham) ventured to predict for him that he would educate them, more than they would educate him. (Hear, hear.) They would know that in Parliament his vote would be always given the right way. He was a Liberal to the backbone—not a Palmerstonian kind of a Liberal—Liberal for the sake of office—nor because it was popular; but he was a Liberal from conviction. (Cheers.) Henry Richard had too much sense to be anything else than a Liberal. (Cheers.) From the crown of his head to the sole of his foot he was a Liberal. He was a man who had made sacrifices for his principles; he had been frowned upon and insulted for his principles; but he had never given way. He had been as true in the sunshine as he was in the storm, and that was why they called him a Liberal. (Cheers.) The men of Merthyr would do themselves honour if they sent that man to Parliament. (Hear, hear.) The Nonconformist ministers had not done their duty; they had not taught the people politics—they had not taught them the politics of the New Testament—"As ye would that men should do unto you, so do ye unto them." This was what Mr. Richard would do. He was in favour of free trade, free religion, free politics, free voting, free labour, and freedom of speech. (Cheers.) Let them hold together and act together in fearlessly giving their votes, and they must carry their man. (Cheers.) There need be no fear of their masters, for he felt quite assured not one of the masters would dare to interfere with their votes, when they showed a spirit of determination to exercise the right which they possessed according to their own judgment and their own convictions.

(Cheers.) He would tell them a fact, though it must be kept a profound secret—(laughter);—but it was a fact that the men were quite as independent as their masters, and need care as little for them as the masters cared for the men. (Cheers.) Mr. Coatham then urged the necessity of appointing committees to look after the register.

After short speeches from Dr. James and the Rev. Charles White, the CHAIRMAN put the resolution, which was unanimously carried amid uproarious cheering and waving of hats. He then called upon Mr. D. Davies, of Maesfynon, to tell them how the matter stood at Aberdare.

Mr. DAVIES then proceeded to explain how, in self-defence, they had been obliged to begin canvassing in Aberdare, as Mr. Fothergill's committee took the start of them. The result of the canvass up to the present was that the number of 4,863 votes were promised to Mr. Richard, and there was no doubt but that before the canvass was finished they would obtain the promises of upwards of 5,000 voters. (Loud applause.) He then repeated these statements in Welsh, amid great cheering.

The CHAIRMAN said the talking part of the business, at all events, was over, and now they had to commence the real business of the election. They were aware that there must be a vigorous committee, and he invited those who would to come and enrol themselves as a committee. They would then all meet together at the Temperance Hall, and divide themselves into divisions, to canvass the town. They must overrun the town like locusts, and, before Mr. Richard went back to London, let them give him such a promise of support as should ensure his success. (Cheers.) It was not their fault, as Mr. Davies had told them, that no Liberal Nonconformist, with Welsh upon his tongue, had been sent to Parliament; it was their (the masters') fault, and they would admit it; but now they meant to rectify that mistake. (Cheers.)

A vote of thanks to the chairman concluded the proceedings.

On Wednesday evening a meeting was held at Aberdare for a similar purpose—that of introducing Mr. Richard to the electors. The Temperance Hall was inconveniently crowded, hundreds being obliged to return, not being able to obtain admission. David Davies, Esq., of Maesfynon, presided. Mr. RICHARD addressed the assembly both in English and Welsh. In the course of his speech he referred to the apprehensions as to the effect of the new Reform Act, and to the allegation that the recently enfranchised classes had no stake in this country.

What! the working classes no stake in the country! I should like to know what class has a greater stake. A learned friend of mine, Professor Leon Levi, of King's College, has recently published a work containing the results of a most elaborate investigation he has recently made into the earnings of the working classes of this country. And what do you think they amount to? Why, to no less a sum than 418,000,000! annually. And will any man tell me that the men who earn this prodigious sum have no interest in the cause of order, and in the stability of our institutions? (Loud applause.) And then look at the wonderful progress that the working classes have made in intelligence and morality within the last thirty or forty years. It has become the fashion lately—and it seems to be a part of the panic to which I have adverted—to indulge in exaggerated representations of the ignorance of the people and the want of means of education in this country. No doubt much remains to be done. And this question of popular education is one with which a reformed Parliament ought soon to grapple, and when it does, I hope it will be dealt with in a broad, generous, and unsectarian spirit. (Cheers.) But it would be ungrateful to God and man to overlook the prodigious strides that have been already made in education. Nothing proves it more conclusively than the growth of popular literature. And nowhere has this been more remarkable than in Wales. I remember the time when there were no more than half-a-dozen periodicals issued in the Welsh language for all Wales, and these with very limited circulation; but now there are, I believe, forty such periodicals; quarterly, monthly, and weekly, which must in the aggregate have an immense circulation. (Cheers.) Does not this represent a large amount of reading and of intelligence among the working classes of the Principality? (Hear, hear.) So far from fearing any danger to the course of our legislation from the infusion of the working class influence, I believe such influence is imperatively required to correct a strong tendency to class legislation which exists at present.

Questions were then put to Mr. Richard in reference to universal suffrage, the Irish Church, the Irish question, peace and retrenchment, and the closing of public-houses on Sunday. To each of these a satisfactory and comprehensive reply was returned. The Rev. J. J. GEORGE, Unitarian minister, then, in the course of an able speech, proposed the following resolution:—

That the Nonconformists of Aberdare express, through this meeting, their hearty thanks to Mr. Henry Richard for the opportunity he has given them of hearing his views on the great political questions of the day, and pledge themselves to give him their continued support. (Cheers.)

Mr. JOHN WILLIAMS, Treonyon, seconded the resolution, which was supported by GWILLYM WILLIAMS, Esq., and carried unanimously.

On Thursday night a similar meeting was held at Mountain Ash. Mr. Richard delivered an address to a large and enthusiastic audience, and a resolution expressing confidence in him was passed.

REPRESENTATION OF SHOREHAM.—It is denied on authority that the Right Hon. Stephen Cave intends to retire from the representation of Shoreham. The report that ex-Governor Eyre was to become a candidate therefore falls to the ground.

THE FENIANS.

There are tidings of a renewal of Fenian outrages in Ireland. On Sunday night, George Reilly, a Crown witness against Fenian prisoners, was fired at, at Blackrock, near Dublin, and severely wounded in the hip. Reilly seems to have become obnoxious to the Fenians from being a Crown witness, who gave evidence against prisoners taken at Tallaght. It was also probable that he would have been produced again, at the forthcoming Dublin commission of oyer and terminer, as a witness against some others of the principal prisoners returned for trial. Along with another approver, Reilly was standing, at a not later hour than six in the evening, outside a tavern, when a man he did not know walked up to him, and threatened to shoot him. Reilly stepped back, and the man, who was one of a party, immediately fired. The assailants of Reilly instantly mounted on a car they appeared to have had with them, and drove rapidly off. A police-constable named Donohoe followed to observe the direction in which the car was driven, but was compelled to desist, eight shots, as he states, having been fired at him from it. On Monday morning the car and horse, without the driver, were found in the city at a distance of some miles from the spot where the outrage was committed. Blackrock is a fashionable suburb, within four miles of Dublin, on the Dublin and Kingstown Railway, and the place where Reilly was fired at is thickly inhabited. Two men, named Charles Kavanagh and John Byrne, have been arrested on suspicion. After a formal arraignment before the magistrates, they were removed, handcuffed together, in the prison van, which was guarded by horse police.

On Sunday night a party of men assembled at the Magazine Fort, Phoenix-park, Dublin, and when challenged gave insolent replies. A rocket was then sent up, and in a few minutes all the troops in the garrison were under arms. The alarm was groundless.

Extra police have been sent to Cahirciveen, county Kerry, on requisition of the magistrates, in consequence of frequent injuries some time ago to the telegraph wires. Measures of vigilance are kept up at the port of Queenstown. Detective officers closely watch all new arrivals and suspicious movements. Several forts have been strengthened, and a second man-of-war is to be stationed in the harbour.

Not a day passes but we hear of anonymous communications being received by the authorities of the various volunteer depots, both in town and country, of a threatening nature; the instances are rare where any legitimate cause has presented itself for the alarm thus occasioned. In nearly all cases, however, precautionary measures have been taken, arms being removed to places of safety. The story of an attack upon the armoury at Reepham, Norfolk, proved to be a canard. On Saturday night orders were given for an officer and thirty men of the Guards from the Tower to guard an armoury at Bow-common, containing several thousand stand of arms, against a possible Fenian attack. At Richmond a guard mounts sentry at night to protect the armoury from intrusion, and no difficulty is found in getting men for the duty.

The Gladiator has been sent from Portsmouth to Liverpool, and a number of troops have been sent to that town, a Fenian rising being apprehended. The Militia barracks in Everton are to be occupied by a cavalry force.

The ancient city of Chester, which was so greatly alarmed last February by the threatened attack upon the castle, has actually been the scene of what is believed to be a Fenian outrage. On Friday night, an attempt was made to destroy the police-office by Greek fire, which was thrown from the outside. A wooden ventilator was fired, but the engines were speedily on the spot and the fire extinguished before much damage was done. The bottle that contained the explosive material has been found.

A banquet was given in Dublin on Wednesday, to a notorious priest named Father Lavelle. The speeches of the evening were couched in a tone of open defiance of the Government, the "Father" declaring that Ireland would soon win her independence, and that resistance to the Saxon would be countenanced by the Church of Rome. [Another man, named Gill, declared that 50,000 men were ready to rise in Tipperary at the first note of a French or American bugle.]

NATIONAL FREEDMEN'S AID UNION.

The annual meetings of the National Freedmen's Aid Union and of the Birmingham and Midland Freedmen's Aid Association were held jointly in Birmingham on Thursday. The proceedings commenced with a public breakfast, held mainly for the purpose of offering a hearty welcome to Mr. William Lloyd Garrison, one of the earliest and most earnest advocates of the abolition of negro slavery. Mr. Edward Gem (president of the association) occupied the chair, and there were present a large number of the leading inhabitants of the town, as well as several gentlemen from distant towns, and also from America. The CHAIRMAN congratulated the meeting upon the large measure of success which had crowned the efforts put forth on behalf of the freedmen of America. It was particularly encouraging to remember that while in 1865 there was hardly a black who could read a newspaper, there were now at least 25,000 of them who could read intelligently and with pleasure the newspapers of the day. The possibility of slavery in America had now been done away with, and the great work to be done was to raise the freedmen in the social scale, and make them worthy citizens of the vast and wondrous land in which their lot had

been cast. Mr. ALLBRIGHT next moved the following resolution:—

That this meeting, convened by the National Freedmen's Aid Union and the Birmingham and Midland Freedmen's Aid Association, heartily congratulates the eminent anti-slavery leader, Mr. William Lloyd Garrison, and Mr. George Thompson, his eloquent ally, on living to witness the emancipation of four millions of slaves in the United States of America—towards whose enfranchisement their fearless advocacy, persevering labours, and unshrinking fortitude so largely contributed.

The Rev. R. W. DALE seconded the resolution, which was carried, and acknowledged by Mr. GARRISON in a speech of considerable length, in the course of which he reviewed the work that had been done on behalf of the Freedmen. Addresses were afterwards delivered by Mr. George Thompson, General Richardson (late a field officer in the Confederate army), Mr. R. Carlton, Mr. W. F. Mitchell, Mr. Levi Coffin, and other gentlemen. The speech of General RICHARDSON was a remarkable one. He said that his opinions with regard to slavery had undergone an entire change; whether that had been effected by mental ratiocination or by the logic of facts he need not stop to inquire; but he now accepted the new order of things, as did the whole Southern people, who were determined to show what brave and true men could do when their every-day life was broken up, and they had to start afresh under altered circumstances and new institutions. Their desire was to do all in their power to educate and elevate the negro, who, it was now acknowledged by the planters themselves, gave faithful work for honest payment without the stimulus of the lash. There was no more docile race of men on the globe than the negro, who was at once teachable, warm-hearted, sympathetic, and faithful. Education was the great want now, and England was looked to for help.

In the afternoon there was a public dinner, and the proceedings of the day closed with a largely-attended public meeting in the Town Hall, presided over by Mr. Thomas Avery, the mayor. The whole of the day's proceedings were characterised by great earnestness. The National Freedmen's Aid Union intend closing their public labours in the spring.

An enthusiastic reception was given on Monday night, in the Victoria Hall, Leeds, to Mr. W. Lloyd Garrison, the veteran anti-slavery leader. The meeting, which was a large and influential one, was presided over by Mr. Baines, M.P., and an address expressive of the high estimation in which Mr. Garrison was held, and congratulating him on the triumph of the cause he had so long advocated, was presented, and acknowledged by him in an admirable address. A resolution, acknowledging the distinguished services of Mr. Geo. Thompson to the anti-slavery cause, was adopted, and that gentleman, who was present, also addressed the meeting.

Court, Official, and Personal News.

The Prince and Princess of Wales arrived at Woolwich on Friday from Antwerp. The Prince looked in excellent health, and the Princess also appeared much better. She walked from the pier to the open barouche in waiting. Their Royal Highnesses are now at Marlborough House. The medical papers report very favourably as to the convalescence of the Princess. She is, it is said, "able to move about freely with the slight aid of a stick. The perfect restoration of movement must be the work of time and care."

Prince Arthur (says the *British Medical Journal*) now sits up daily, and is rapidly convalescing from the modified attack of small-pox, through which he has passed satisfactorily. It is anticipated that not the slightest disfigurement will follow—the vesicles on the face have been painted with collodion, to prevent pitting, and apparently with the best result.

The *Pall Mall Gazette* says:—"We hear that a movement is being made for a testimonial to Mr. Gladstone."

Mr. Forster, M.P. for Bradford, and Mr. F. S. Powell, M.P. for Cambridge, who have been staying at Constantinople for some time, have left for Broussa, from which they intend proceeding by the land route to Smyrna.

Professor Sedgwick, who has now held the chair of geology in Cambridge University for fifty years, announces the commencement of his fiftieth—and, if he is spared to complete it, his last—course of lectures on Wednesday (this day).

It is rumoured that Mr. Anthony Trollope will be a candidate for Birmingham at the next general election.

Mr. Robert Browning was on Saturday elected a Fellow of Balliol College, Oxford.

STOPPAGE OF THE ROYAL BANK OF LIVERPOOL.—On Monday the Royal Bank of Liverpool suspended payment at ten minutes to three o'clock. It is understood that the directors were compelled to take this step in consequence of the London banks having declined to discount paper based on the security of shipping, which the Royal holds largely. The proprietary is wealthy and their liability is unlimited, and there is consequently every reason to hope that the Bank will very shortly be enabled to make such arrangements as will enable it to resume business. A meeting of the shareholders is to be held this day. The liabilities of the bank are variously estimated at from one and a half to four millions.

Mr. J. H. Tillett, editor of the *Norfolk News*, is named as a working man's candidate for the representation of Norwich.

Literature.

ENGLISH MONASTICISM.*

It is not surprising, with the mediæval tendencies so prevalent in our days, that the records of the old monkery should receive more attention and be read with a more sympathetic feeling than they would formerly have excited. There was a time when little was remembered of the ancient ecclesiastical institutions of the country but the innumerable corruptions which ultimately brought about their downfall—corruptions which may possibly have been exaggerated at the time by men interested in making out a bad case against the victims they intended to despoil, but which, however serious they may have been, ought not to prevent us from recognising the real service which they rendered to the cause of humanity, literature, and even of freedom. There is need, however, for great caution, lest, in the reaction which has set in, we should rush into the opposite extreme, and in the recognition of the important end which they subserved, forget the abuses to which they were perverted, and the unquestionable evils with which they were attended. It is simply idle to draw fancy pictures of a number of holy men, dwelling apart from the rest of the world in order that they might attain to greater nearness to heaven, dividing their time between prayer and meditation on the one hand, and labours of active benevolence, or hardly less important literary toils on the other, and holding these as representative of monastic life. We do not deny that there were monks of this character, but we have sufficient acquaintance with the interior life of these religious houses to know that their sacred enclosures were invaded by the fiercer passions of the world; that the satirists who were so fond of assailing the ambition and extravagance, the pride and profligacy of the monks, were not without some justification for their attacks; and that, whatever might have been the benefits once accruing from these religious houses, they did not fall until they had shown themselves unworthy of a prolonged existence. Whatever may have been their merits or demerits, however, the monastic orders played so important a part in our national story that a complete history of their rise and fall has long been a great desideratum in our literature. Coleridge advised Southey to undertake the task, and he possessed so many qualities for doing it well, that it is subject for regret he did not venture upon it. With the difficulties surrounding it, however, we do not wonder that it still remains undone. Mr. O'Dell Hill does not profess to do more than to "examine it in its two great phases, the Benedictine and Franciscan, and to trace the influence it exerted upon the art, literature, and social life of the country during its development." We doubt, on grounds which will afterwards appear, whether he is the man to undertake the larger work; but for this more limited task he has many qualifications. Though not insensible to the evils of the system, he is able to appreciate all the good which monasticism accomplished, has a keen eye for the beauties of its glorious architecture, estimates very highly its contributions to literature, and seems half inclined to look back with proud regret to the days when the poor, instead of having to trust themselves to relieving officers and boards of guardians, waited at the convent door or thronged the refectory to receive the doles of its unflinching charity. "They were not treated like an unsightly social disease which was to be cured if possible, but at any rate kept out of sight; they were not handed over to the tender sympathies of paid relieving officers, nor dealt with by the merciless laws of statistics, but they were treated gently and kindly in the spirit of the Great Master, who, when on earth, bestowed upon them the larger share of His sympathy, who, in the tenderness of His pity, dignified poverty and sanctified charity when He declared that 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.'"

But while this shows that the author has that sympathy with his subject without which he could not do it justice, it proves, too, that his prepossessions are too strong to allow of our accepting him as a safe historical guide. His animus is evident in his first reference to the great enemy of the monasteries, whom he compares to the Caliph Omar and Totela, saying, "The feeling had only degenerated into the barbarity, without the bravery, when it revived again in the person of our arch-iconoclast, Cromwell, of church-devastating memory,"

"who, however great his love of piety may have been, must have had a thorough hatred of architecture." It may seem a mere cavil to object that the Cromwell here referred to is not designated by his Christian name, and yet it is a matter of considerable importance. Thomas and Oliver are continually confounded, and as the result the great Protector gets the credit, not only of the devastations of his own rude troopers, but also of the more wily but not less destructive agents of Henry VIII.'s reforming Minister, and in addition, unfortunately, of not a few which were wrought neither by the one nor the other. On one occasion we were ourselves inspecting an old cathedral, and listening to the usual story of the fearful havoc wrought by poor Cromwell, the favourite victim of the beadles who enact the part of showmen on such occasions, and being somewhat wearied of such senseless attacks on a great man, who was charged, not only with taking away gold and silver vessels, which might have been of some use, but even of plundering the tombs of the brasses, we asked the verger whether he was quite sure that Cromwell had taken them all. "Well, sir," he replied, after a little hesitation, "not quite all, there were a few which my predecessor in office took. In fact, he was dismissed for the offence." The story serves as a specimen of the multitude of similar tales with which it has been thought safe to blacken the memory of one of England's noblest sons. The fact is, there are two ideas of which it seems difficult to dispossess the common English mind—the first that there was only one Cromwell, and the second that all injuries done to church buildings and records were wrought by him. Mr. O'Dell Hill, therefore, is to blame for not more distinctly intimating which of the two Cromwells, each of whom occupies a distinguished position in English history, he means to describe in the passage just quoted. It was certainly not unnecessary, for, after reading the sentence twice over, we should not have felt ourselves able to pronounce as to his intention. We know well enough by whom the work of spoliation and destruction was actually done, but there are expressions here which apply more naturally to Oliver than to Thomas Cromwell, the real offender, and we feel assured that a large number of readers, to whom there is but one great Cromwell, will, contrary to the author's intention, and certainly contrary to the facts of the case, apply the language to the Protector.

If, however, we come to look to the narrative, and to its earlier portions in particular, we shall find that extreme accuracy and wise discrimination are hardly the points for which Mr. O'Dell Hill can take credit. He relates, indeed, the stories connected with the first preaching and early development of Christianity in this island, and in such a way that we are at a loss to comprehend where he himself would draw the line between the legendary and the historical; and he gives so little proof of any power to discriminate between them that we hardly care to inquire. We judge that he is a Protestant, but if so, he is a Protestant with strong ecclesiastical proclivities. He sees that religion, in the change which passed over the Church during the middle ages, "became degraded and materialised." He confesses that monasticism fell not "through the covetousness of a powerful monarch, nor the fury of a lawless insurrection," but "from natural causes and the operation of natural laws; it was healthy, active, and vigorous; it became idle, listless, and extravagant, it engendered its own corruption, and out of that corruption came 'Death!'" Still it is clear that he is fascinated by the monastic system, and is ready to ascribe to its supporters virtues which even in its best days, must have been comparatively rare, and accept stories tending to its exaltation with a facility that often astonishes us. So strong indeed are these tendencies that they undoubtedly interfere with his power of weighing evidence, and lead him to conclusions which the more careful historical inquirer would certainly hesitate to adopt. Thus he proves to his own satisfaction, if not to that of his readers, the fact of the "direct apostolic conversion of these islands," and though he is not so absolutely certain as to the preacher, inclines strongly to the belief that it was Joseph of Arimathea acting under the direction of the Apostle Philip. A choice specimen of his mode of reasoning is exhibited in his account of Pelagius, "the great heresiarch," for the honour of whose birth Ireland, Scotland, and Wales contend. "The claim of Scotland (says Mr. Hill) rests upon a virulent passage in Jerome, which is capable of other interpretation, as we shall see. It is, however, fortified by one fact, that Pelagius, after he went to Rome, never returned to his country—a peculiarity attributed by malicious critics to the Scots of modern times." If this is meant for a joke, it is a very poor one, and one that ought

never to have found a place in a grave discussion—if intended for a serious argument, it is nothing better than an insult to the understandings of his readers. We do not care to pursue the point further, but if we wanted additional evidence of Mr. Hill's unfitness for historic criticism, we should find it in his treatment of Henry VIII. The story of Henry and Catherine of Arragon occupies a much more prominent position than its connection with the subject of the work actually demanded, and is ushered in with one of those pieces of fine writing in which our author seems to delight. This, however, is a mere matter of taste. Not so the readiness to accept the testimony of Cardinal Pole as conclusive against the King. We have no desire to champion Henry's cause, but common fairness would teach us not to convict him on the unsupported evidence of one so strongly committed against his reforming policy. Mr. Hill, however, tells us that his "evidence on points of Henry's life, those points which Protestant historians love to overlook, is most valuable," and it is in fact treated as though it were decisive.

While thus objecting to accept Mr. O'Dell Hill as a trustworthy guide on questions of difficulty, it would be unjust were we not to admit that he has shown great industry in the preparation of his narrative, and has succeeded in investing it with considerable interest. He takes Glastonbury Abbey as the centre of a considerable portion of his work, using its history to illustrate the different phases of monastic life from its humble commencement down to its merited fall. He has the advantage which always belongs to a writer who takes up his subject *con amore*, and if he is sometimes betrayed into excessive enthusiasm, and led to form too partial an estimate, it must be confessed that even his faults impart a vividness to his pictures, and a glow of life to the whole story, which it would hardly have possessed had it been treated by a more dispassionate writer. Despite a little straining after effect, and a too great readiness to introduce events which admit of brilliant pictorial description, even though their connection with the story is somewhat remote, the book is pleasant reading, and may possibly serve the modest purpose contemplated by the author, of inducing "some one with sufficient leisure and ability to undertake the more important task" of writing their complete history.

PROFESSOR AYTOUN.*

For the information of some of our readers, and to refresh the memory of others, the following facts may as well be mentioned. William Edmondstone Aytoun was a native and a citizen of Edinburgh. He had many advantages of education, and seems to have "come of a good kind." Nominally at the Scottish bar, he chose literature as his profession, and is probably most widely known by his "Lays of the Scottish Cavaliers." He married, as his first wife, the youngest daughter of Professor John Wilson, Christopher North, and was himself for many years one of the principal contributors to *Blackwood's Magazine*. From the year 1845 to the time of his death in 1865, he held the Chair of Rhetoric in the University of his native town. Some prose and verse imitations of popular contemporaries, in the style of the "Rejected Addresses," which were deemed highly successful, were the joint production of Mr. Aytoun and Mr. Theodore Martin, one of his most intimate friends, and it is this gentleman who has compiled the work which we now notice. A very handsome volume it is, and adorned with a portrait well engraved from a bust. It contains a great deal that is entertaining, besides introducing the reader to a kind of personal acquaintance with a cultivated and agreeable man. But we cannot look upon it as a permanent addition to the branch of literature to which it claims to belong, nor, indeed, as in any sense a valuable or important biography. Measured by the space which Professor Aytoun filled in the intellectual firmament of Edinburgh it may be suitable that his "Life" should be written on the scale of between three and four hundred pages. In the eyes of a large and less partial constituency, a much briefer and more modest record might have sufficed. It is true the volume consists, to a considerable extent, of "Remains" as well as of a Memoir. These selections are often extremely amusing, and though some of them have been once reprinted already in the series of "Tales from Blackwood," we have no objection to make to their being republished again. But except to those who

* *English Monasticism, its Rise and Influence.* By O'DELL FRANCIS HILL. London: Jackson, Walford, and Hodder.

* *Memoir of W. Edmondstone Aytoun, D.O.L., Author of "Lays of the Scottish Cavaliers," &c., &c.* By THEODORE MARTIN. With an Appendix. William Blackwood and Sons.

prize them as a choice or endeared sample of the writings of one whom they desire on personal or other ground to keep in remembrance, their merit is rather that of so much "light reading" neither above nor below average quality, than a proof of remarkable originality or of genius.

Certain of Professor Aytoun's earlier productions (for example, his metrical contributions to *Quill Magazine*) were familiar to us long before we knew their author's name, and if we do injustice to him now, our opinion has, at all events, not been hastily formed. His works appear to us to be of a nature essentially fugitive, or if they answer any enduring purpose at all, it is as a mirror of some of those lights and shades of contemporary social life which even fugitive literature may reflect in a lively if also in a superficial degree. So long as Mr. Theodore Martin's book is compared only with publications destined to fill up a leisure half-hour and to perish in the using, it is to be praised rather than condemned. It is at least as well worth a reading as most of what passes current in lending libraries, and whirls round in the endless phantasmagoria, of "the latest" publications of the season. But it is still possible, surely, to discriminate from the general mass of printed matter perpetually coming into existence and returning to oblivion, something like a real "commonwealth of letters," a world of books in which you may live and move and have your being, as in the society of the great, the noble, and the good. Not many are the lives whose story deserves to take rank in this high companionship. Fewer still are the writers in whom all the necessary conditions of biographic insight and expression are fulfilled.

Professor Aytoun seems deliberately to have applied the great bulk of his time and his energy to magazine articles, and we do not know that he mistook his vocation. Neither do we despise it. Some one—or, rather, a very large number of people—must write in magazines, and it is of great consequence to the mental and moral health of the community, that there should be among these as much as possible of good sense and intellectual vigour, as well as of purity. If the benefits which they confer do not bring them fame, that is just as true of thousands who spend a like measure of ability and patience on the art of healing, or the law, or in the ministry of religion. It would hardly do to establish the principle that a memoir is due even to every contributor who sometimes writes for the same magazine five papers in two months. Efficient and faithful services of this kind, might very justly call for a few columns or pages "in memoriam" in the periodical itself. It may be replied that Professor Aytoun accomplished much more than this, and that therefore he deserves more. Assuredly it would not be fair to ignore either his office and his labours at the University, or his happier strokes of independent authorship. Such, for example, was "Familiar," a burlesque on the spasmodic school of poetry, which quite took in many of its readers, as if intended in earnest, instead of being a parody. But these were grounds of temporary influence and distinction, rather than a guarantee of more lasting renown. Aytoun neither impresses us as having been in any sense one of the first men of his time, nor do we discover in his works any vein of thought and feeling so exquisite or so peculiar to himself, as to sugar for them a perennial vitality. There are some books to which you turn for recreation or joy, and while they fully answer that purpose, it is the higher and better side of your mind which is stirred and happily moved. It is hardly to this class that the contents of the volume before us can be justly referred. The *Noctes Ambrosianæ* were a proof that even the details of eating and drinking may be redeemed and glorified by the magic of immense imaginative power and poetic feeling, in a nature alike genial and strong. But even if Christopher North's rare combination of endowments had reappeared in his son-in-law, and even if a change of manners had not pushed the punch-bowl and the toddy-ladle of a past generation into the background, the experiment was far less likely to succeed a second than a first time. We do not say that Professor Aytoun was an imitator of the *Noctes*; but he inherited their traditions; their echoes never seem to have been long absent from his mind, and the merit of his writings, if it be a merit, consists partly in his skilful reproduction of the kind of gay criticism and discussion which go on at the dinner-table, or of the banter of clever, rollicking young men.

libel is the circumstance that Dr. Ross has repeatedly lectured on these subjects, and found that his lectures were enjoyed. Many who listened to him with pleasure will probably be glad to renew and deepen their impressions. It will be a convenient book, too, for reading societies in which a small admixture of purely literary matter is considered desirable, but not too much. We cannot carry out recommendation much further. These "Studies" are creditable to their author's appreciation of great men, and to his perseverance in maintaining his literary tastes, notwithstanding the fatigues and anxieties of a very laborious profession. But they are not very appropriately named. It might fairly be expected, for example, that a "study" on Samuel Johnson would take some account of one of Carlyle's very finest biographical and critical essays, or gain a degree or two in depth and insight from a monograph so worthy of the theme. Both this and the other two compositions might have been immensely improved by simply striking out here and there passages of two kinds, those which consist of eulogies almost as applicable to any other remarkable man as to the subject of the paper, and those which diverge into estimates of his contemporaries which are far from being always very discriminative or just. Dr. Ross says of Raleigh, that "he would write history, but it must be a history of the world. Nothing less would accord with the universality of his genius, or satisfy the reach of his ambition." Perhaps there is something infectious in such a spirit. Certainly we should like our author's account of his hero better, were it less ambitious, and if he did not tell us so much about the world of men and things around him, as well as about Raleigh himself. The essay on Shakespeare, it is stated in the preface, has never been delivered at a lecture, and was written expressly for this publication. "It originated in a desire to analyze the principal mad characters of Shakespeare's plays, I having, I trust not a groundless belief, that 'my professional training might help the elucidation.' Such a belief was by no means unreasonable, and it is a pity it was not allowed to give a more specific aim to the essay, hardly one half of which is on that particular topic. Though this volume, in the form in which it now appears, challenges comparison with more original and thorough studies of similar subjects, we are willing to believe that it may afford a considerable amount of gratification to readers who will not be critical, and it may help to remind those who read only what is fashionable and new that such a book as Boswell's 'Life of Johnson' is still in existence."

Twelve Years in Canterbury, New Zealand. By Mrs. CHARLES THOMPSON. (Sampson Low, Son, and Marston.) Mrs. Thompson having spent twelve years of her life in the recent settlement of Canterbury, New Zealand, has apparently found so little incident there worthy of record, that she is obliged to tell her readers what she saw on her way home. There would be no objection to this, if those for whom she writes had any means of judging, before it came into their possession, that the title of the book was no index to its contents. This is not likely to be the case, and on that account the purchasers of "Twelve Years in New Zealand" may have just cause of complaint against the authoress. Mrs. Thompson despatches Canterbury in about twenty pages, devotes to other towns and districts of New Zealand the first half of the book, and fills up the second half with a description of some Australian cities, and an account of her voyage home. It is of course interesting to learn how an unprotected lady fared in the midst of rowdy emigrants, when, as frequently happened, she came across their path, and no less so to be informed that her cabin was filled with ladies whose distress was of a painfully obtrusive character, but it would be foolish to welcome a book which had no other recommendation than that it furnished a view of the most ordinary phases of colonial life. Books multiply too rapidly to justify any thing but discriminate praise, and we have no hesitation in saying that while this one may be of considerable interest to intending emigrants of her own sex, it presents no features of attraction to the general reader.

Ellerslie House. A Book for Boys. By EMMA LESLIE. (S. W. Partridge.) This is a very fairly written story of school life. It is more full of incident than of character, but not without the latter. Edgar Rossiter and Teddington are feeble imitations of Mr. Hughes's "Arthur" and "Tom," while "the Slogger" has perhaps suggested one of the disagreeable bullies. Some of the incidents too closely follow those of the imperishable "Tom Brown's School-days." The authoress has placed herself at a disadvantage in taking this course, inasmuch as it inevitably suggests a comparison between the two books, where otherwise it would not have been instituted. Of course such comparison is fatal to "Ellerslie House." Judged apart from other similar works, however, it is really a good story for schoolboys, and one which is designed to inculcate in the minds of the young a supreme and unyielding loyalty to truth and duty.

Alwyn Morton. A Tale of St. Nicholas Grammar School. With illustrations. (Sampson Low, Son, and Marston.) Another story of schoolboy life, very similar in character to the last, but written with more vigour and raciness. The author writes like one who has vivid recollections of the playground and the desk, of preposers and bullies. The "good" boys are not milk-sops, but give evidence of possessing no ordinary amount of pluck and spirit. It is always satisfactory to see

virtue come off triumphant, and especially so to see it win its triumphs from a troop of dare-devil schoolboys. There is much good reading for boys in the book, and we hope those who read it will emulate the example of the prepositors who protected the interests of the smaller scholars, and not of those who stole off on half-holidays to see cockfights.

The Land of Thor. By J. ROSS BROWNE. With Illustrations. (Sampson Low, Son, and Marston.) Mr. Browne hails from California, and appears to have an insatiable desire to see all the outlandish corners of the earth. From all we can learn of his vocation in life, it would seem that for a limited term of years at any rate he feels bound to go wherever he has the best chance of avoiding English or American tourists. He travels with a knapsack on his back, and as few dollars in his pocket as he can do with. When he meets with Norse farmers and Icelandic shepherdesses his spirits rise, and he would probably be voted good company, but Scotch and English tourists seem to excite his contempt. The Highlands of Scotland are "tame and commonplace," "a congenial country for snails and frogs to reside in." This is the tall talk of an American, of which there is not a little in this book, although, it is but fair to add, it is mostly in reference to subjects which are incidental to the author's own personal adventure, and does not concern the main topics which he has handled, such as the scenery and mode of travel of the different countries visited. Of course it is a sore trial to a man possessing a keen sense of the ludicrous, finding himself favourably situated, to keep himself within bounds and recite adventures just as they occurred. As he himself remarks to his Icelandic guide, "Gentlemen who travelled all the way to Iceland were bound to see something and meet with 'some thrilling adventure. Therefore, should you come across anything in my narrative which may have 'escaped your notice, depend upon it I thought it was 'true,—or ought to be.' There appear to be a few stories told in this spirit, but the book contains much readable matter, as travellers write, about Russia, Norway, Finland, and Iceland, and is brimful of characteristic illustrations designed by the author."

Black's Guide to Paris. Edited by D. ANSTED, M.A., F.R.S. &c. (Edinburgh: A. & C. Black.) Just as we were starting to spend a few weeks in Paris this little sixpenny guide was put in our hands. We have since then had an opportunity of testing it carefully, and can assure any of our readers who may be visiting Paris that they will find it a most excellent and trustworthy companion. It is not, like the majority of Paris guides published this year, of use simply in Exhibition time, but contains information on every point the stranger is likely to need, and gives a good description of all the objects of note in and around the gay city. At the end, those who need, will find a useful English and French vocabulary of the most common words and expressions; there are also three capital maps of Paris, its environs, and the Exhibition. In publishing this guide Messrs. Black have very conclusively shown that it is quite possible to combine cheapness with real worth.

THE PERIODICALS.

The *Westminster* seems determined in the present number to remind us that it is also the *Foreign Quarterly Review*. In addition to a very pleasant and instructive paper on "Sweden and its Game Birds," we have no less than three elaborate articles on the condition and prospects of different European peoples. All of these marked not only by great fulness of information, but by an evident desire to set before us a just estimate of the present position of affairs in the various countries described. The first, on "Polygamy and Monogamy in Turkey," while propounding views in which we cannot acquiesce, is useful as correcting some of those exaggerated conceptions as to the state of society in Constantinople which have been propagated by the works of gossiping tourists, on whom the author is somewhat unmerciful, indicating the position which women actually occupy, and pointing out the hope for the future that may be gathered from the reforms that have already been made. We cannot sympathise in the spirit which the writer shows in his discussion of the subject, but we glad to have his testimony that some of the grosser abuses of past times are being remedied, and that "at present social tendencies in Turkey are 'towards monogamy.'" The author of the paper on "Russia" also writes in a hopeful strain. He is anxious to awaken a warmer sympathy on our part, and he bases his appeal mainly on the spirit of reform which, notwithstanding the many defects she has yet to remedy, inspires her internal policy, and which has led to the "curbing of the princes' power, the reform of a vicious 'police, and the enfranchisement of millions." In the paper on "Dualism in Austria" the difficulties arising out of the present relations of Austria and Hungary are discussed in a candid and thoughtful manner. The writer has not a high opinion of Baron Beust, whom he does not regard as a "large-minded, upright, and 'calmly calculating statesman'; nor does he cherish any sanguine hopes as to the future of the Austrian Empire. The "Apostle's Creed" forms the subject of a brief paper, which is historical rather than dogmatic, although, of course, we are told that beyond all doubt, "the thought of intellectual people of all classes is 'drifting away from the Catholic and orthodox beliefs."

BRIEF NOTICES.

Studies, Biographical and Literary. By GEORGE ROSS, M.D. (Simpkin, Marshall, and Co.) This is an octavo volume, thin, and with tolerably wide margins, consisting of papers on Shakespeare, Dr. Johnson, and Sir Walter Raleigh. The occasion of their being pub-

The *North British Review* opens with a singularly able and suggestive article on "Moral Theories and Christian Ethics," in which the writer, besides working out in full the grand ethical principles of Christianity, deals most vigorously with some of the current fallacies of the day, the "tendency to seek the fruits of Christianity while rejecting its root," the worship of the "spirit of humanity," and the dependence upon culture as the power to regenerate society. In treating of the latter he criticises very freely, and with great fairness, the teachings of Mr. Matthew Arnold. "English Vers de Société" is the theme of a charming literary paper, one of a class for which the *North British* has earned a very high and honourable reputation. As a piece of art criticism the article on Gustave Doré is equally deserving of high commendation. The paper on "Concilia Scotie," is not likely to be generally attractive, but it is a capital sketch of an important part of Scotch ecclesiastical history, full of new information, gathered mainly from the work of Mr. Robertson, the brief notice of whose life is not the least interesting part of the article. We wish our space would allow of our doing justice to the remarkable paper, entitled "The Achievements and the Moral of 1867." In thorough mastery of the facts of the case, in a clear and impartial appreciation of the strength and weakness of the leading actors, in a vigorous exposure of the failings of the Conservative party and its leaders, it stands alone among the many articles which this fruitful subject has hitherto called forth.

The *Methodist Quarterly*, which has not yet completed its first year of its existence, exhibits considerable vigour and promise. It represents a very important section of the Methodist community, and has our hearty sympathy. One of the best papers in the present number is that on the Methodist Itinerary. The writer, while adhering to the principles of the present system, holds that Methodism has a power to attract which is not combined with an equal power to retain, and thinks that some attempt should be made to secure a better adjustment of these two forces. The other articles are entitled, "Three Weeks in Germany," "Arnold of Rugby," "Christian Faith," "Dr. Steven's History of Methodism," and "Christ and Christendom."

In the *Contemporary Review* the Rev. G. W. Kitchen gives a sketch of two proposals for union with the Greek Church which would have had greater interest if our Ritualists were not at present more disposed to cultivate the favour of the Pope than that of his Eastern rival. The narrative, however, shows how little there has been in the tone of the Greek hierarchy to encourage the desire for union which was once so strongly expressed by a party in the Anglican Church. The Rev. Professor Cheetham describes very fully the historical development of "Incense and Lights," but his utterances relative to their use in the Church of England are much less distinct and positive than we should have desired or expected to find. The Rev. E. T. Vaughan's criticism on "Ecco Deus" is just and discriminating. One of the most instructive papers in the number is that on "William Law, and his Influence on his Age," by the Rev. G. G. Perry.

The *Popular Science Review* may be less popular than some of its contemporaries, but it does not yield to the best of them in solid excellence and real usefulness. Among the papers in the present number we may note those on the "Microscope in Geology," "Ventilation and Ventilators," and "Physics of the Brain," as specially deserving careful perusal. Hardly less valuable than the more elaborate articles is the admirable and most instructive scientific summary.

Two or three magazines have stood over, owing to pressure of other matter, which deserves a fuller notice than we shall be able to give at present. *Tinsley's Magazine* is, in our judgment, the best of the new shilling issues, with a better adjustment of the lighter and more serious articles, a more adaptation to the popular taste, and altogether more spirit and vigour in its management. The two stories are both very clever, and are not likely to run very far astray, if the wise principles laid down by "Aunt Anastasia" on "Modern novels" are remembered and acted upon.

The *Journal of Sacred Literature*, without being able to point to any one paper of extraordinary merit, has several of great excellence. It opens with one on "Early English Treatises," in which the author dives into the depths of mediæval literature, and shows what rich treasures are to be found there to reward the labours of the diligent explorer. Professor Macon contributes an interesting review of some recent French works bearing specially on the relations of the Christian Church and the Roman Empire. Dr. Milligan, in a careful and elaborate argument, endeavours to show that the "Presbyter John" of Papias was no other than John the Apostle of our Lord. The point is one of great importance in its relation to the authorship of the Gospels and the reasoning of Dr. Milligan, and if it does not amount to a conclusive proof, has, at all events, great force and cogency. To Biblical students this review is invaluable. It is conducted with great freedom and ability, and discusses the great theological questions of the day with considerable vigour, and in a liberal yet reverent spirit.

The *London Quarterly* reviews very fairly M. de Montalembert's contributions to the study of "Early British Christianity," not failing to point out how much his work is inspired by his extravagant ideas relative to the monastic life. There is great truth,

which all Christian Churches would do well to ponder, in the author's idea that the success of monasticism, as well as of Mormonism, is largely to be ascribed to the "delight of belonging to a society which is giving visible evidence of success." "This fondness," he truly says, "for taking a share, first hand, in the work of the society to which we are attached, is strong in a very large class of minds." It is a right feeling, and Christian ministers, above all others, will do well to encourage it. In an article on the "Catholic Revival," the recent proceedings of the Ritualists are carefully traced, their principles analysed, their unfair mode of treating the Prayer-book exposed, and the real bearing of the whole movement pointed out. A writer on the "Doctrine of Justification," reviews Dr. Buchanan's Cunningham Lecture, and in a very clear and interesting style indicates what is the actual position of Methodists, "Evangelical Arminians," as he calls them on the subject of "imputed righteousness," and shows how little warrant there is for the charges that have often been brought against them in relation to this point. The other papers are on the "Pictures of the Year," "Pompeii," "Physiology of the Farm," and the "Early Years of the Prince Consort."

Cassell's Magazine has just completed its first volume, and the editor has done his work so well as to deserve special commendation. The principal tale is "Anne Judge," of which we spoke fully last week, but in addition to this, there is a great variety of matter interesting to every class of readers. The *Quarterly* meanwhile shows no falling off. It is sound and healthy in its tone, and is conducted with extreme ability. The volume, just completed, contains a capital story, the "Half Sisters," by the author of "Mack Waven," and a new one entitled "Peggy Ogilvie's Inheritance," is commenced in the present number.

The *People's Magazine* is a marvel of excellence and cheapness. No pains are spared to secure first-class talent both in literature and art, and as the result, we have one of the most pleasant and attractive miscellanies of the day.

Aunt Judy's Magazine is designed mainly for the young, and is conducted by one who thoroughly understands their tastes, and knows how to meet them. Mrs. Gatty's little publication is sure to find a welcome in every household.

BOOKS RECEIVED.

Oliver Wyndham, a Tale of the Great Plague (Jackson, Walford, and Hodder). Remoter Stars in the Church Sky, by George Gillman (Jackson, Walford, and Hodder). Organic Philosophy, by Hugh Doherty, M.D. (Trubner and Co.). Brown on the Second Advent, Sixth Edition (7, and T. Clark). Mrs. London's Entertaining Naturalist, New Edition, by W. S. Dallas, F.L.S. (Bell and Daldy). The Charitable Trusts Act, Second Edition, by Hugh Cook and R. G. Harwood (Stevens and Haynes). Black and White: a Journal of a Three Months' Tour in the United States, by Henry Latham, M.A. (Macmillan and Co.). The Story of the Chevalier Bavard, by E. Walford; Saint Louis, King of France, translated by James Hutton; The Open Polar Sea: a Voyage towards the North Pole, by Dr. J. J. Hayes, New Edition (Sampson Low and Co.). Phillips' School Atlas of Scripture Geography, by W. Hughes, F.R.G.S. (George Philip and Sons). The Class and the Desk, by James Comper Gray (James Sangster and Co.). Biographies and Miscellaneous Papers, by Washington Irving (Bell and Daldy). Continuity of Religious Development, by David Griffith (Williams and Norgate). Nonconformity and Liberty, by John Gordon (Whitfield, Green, and Son). Memoir of the Rev. Dr. Aroher, by the Rev. John Macfarlane, LL.D. (James Nisbet and Co.). Doctrines of Satan, or, A Treatise of Satan's Temptations, by Richard Gilpin, M.D.; Burroughs on the Beatitudes, and Rogers on Isaiah (James Nichol). The Nile Tributaries of Abyssinia, by Sir S. Baker (Macmillan and Co.). The Fall of the Confederacy, by John Baker Hopkins (William Freeman.)

Miscellaneous News.

A MAIDEN SESSION.—The quarter session for Gloucester was fixed to take place on Tuesday. There was no prisoner for trial. The Recorder told the grand jury they had only come there to walk away again, and politely added, "Good morning." A maiden session in a large city like Gloucester speaks well for the efficiency of the police.

LORD CLARENDON was present on Monday at the closing ceremony of the Coventry and Midland Industrial Exhibition. Since the opening in June last the exhibition has been visited by about 100,000 persons, and the committee have a handsome surplus in hand. Lord Leigh, Lord Hyde, Mr. Bromley, M.P., and other distinguished visitors were present.

THE RATEPAYING CLAUSES.—An open-air meeting was held on Monday night in the London-fields, in opposition to the ratepaying clauses of the Reform Bill. Several working men delivered addresses, and resolutions were passed strongly protesting against the well-known objectionable clauses of the new Reform Bill, and declaring it to be the duty of all reformers to support the Reform League.

SANITARY IMPROVEMENT AT ST. LEONARDS.—We learn that an important system of drainage has been completed at St. Leonard's-on-Sea, by means of which the sewage of the town is emptied into a reservoir at the western extremity of the town, and discharged every twenty-four hours into the sea. The strong current of the ebb tide thus carries it

away to sea in the direction of Beachy Head. We should like to see what Eastbourne and the neighbourhood of Beachy Head say to this before we express unqualified approval of the scheme.

LORD MAYOR'S DAY.—Alderman Allen, the Lord Mayor elect, is the well-known publisher to the East India Company. A memorial from the leading merchants and bankers of the City of London has been presented to the Lord Mayor elect, requesting that the procession on the 9th of November may be so arranged as to prevent the necessity for any of the thoroughfares being closed. It is understood that Alderman Allen is favourable to the object of the memorialists.

PRICE OF BUTCHERS' MEAT.—The price of butchers' meat still keeps low in the North of England. The very best legs of mutton and hind quarters of lamb may be purchased retail at 7d. to 7½d. per lb., and inferior qualities of mutton and lamb are selling at from 4½d. to 6d. per lb. The wholesale fat sheep markets have not been so depressed for several years, and, so far from rising, they have a tendency to get lower. Beasts are a little firmer, but excellent beef may be purchased at very moderate prices in all the retail markets.

AN APPALLING STORY of drunkenness and death comes from Edinburgh. A man and his wife, both verging on fifty, and childless, were in the habit of going out drinking together, and the other night celebrated the nineteenth anniversary of their wedding by a specially heavy carouse. As they did not make their appearance on the next day, nor the day which followed it, the neighbours broke into their lodgings, and found them both dead in bed, each with a whisky-bottle in their hands. They had drunk themselves to death with raw spirits.

ANOTHER POLICEMAN SHOT.—Another dastardly outrage has been committed on a policeman. Early on Sunday morning a constable on duty in the neighbourhood of Burton-crescent, Russell-square, noticed a suspicious-looking man loitering about. The constable challenged him and asked him his business, when the man drew a pistol and deliberately fired at him, the ball taking effect in the right thigh. The constable was found lying on the ground insensible, and was conveyed to the station by a police sergeant who was coming with the relief-men. The perpetrator of the outrage is known to the constable and some others in the force, and will not, it is to be hoped, be long at large.

CAPITAL PUNISHMENT.—During the past 33 years 4,554 persons have been sentenced to death in England, 668 of these sentences having been passed for murder, and 3,883 for other crimes. The maximum number of sentences for murder occurred in 1856, when 31 persons were so sentenced, and the minimum occurred in 1833, and is represented by nine cases only. But in this latter year a maximum amounting to 922 obtained of persons sentenced to death for other crimes, one having been so sentenced during 1862, which is the last recorded sentence of capital punishment passed for other crimes than that of murder. The smallest total number of persons sentenced to death since 1833 occurred in 1865. In this year 20 persons were sentenced to capital punishment, which was, however, carried out in seven instances only. But the total number of sentences of death bears no regular proportion to the total annual number of executions, for in 1833 931 persons were sentenced, and but 38 executed; in 1834, 480 were sentenced, and 34 executed; in 1844, 57 were sentenced, and 16 executed; and in 1854 only five persons were executed out of a total of 49 sentenced to death.

THE BLOOMSBURY MURDER.—The inquest in connection with the late murder in Bloomsbury was resumed yesterday morning. Jenman, the husband of the woman who gave such extraordinary evidence at the previous sitting, was examined at considerable length. He deposed that his wife made to him immediately after the murder precisely the same statements as those which she had given in evidence before the coroner. Jenman was subjected to a severe cross-examination, and a good many discrepancies in his statements were shown. The next witness was Mrs. Jenman, and the manner in which she behaved was most extraordinary. Counsel for the Crown began to question her as to her antecedents, and as soon as certain disreputable acts of her life were mentioned, she became shrewish and refused to answer the questions. Subsequently two police inspectors were examined, and they deposed that having made inquiries into some of the statements of the woman Jenman, they had found them to be for the most part utterly false. One of the inspectors said that from what he had heard about Mrs. Jenman he would not believe her upon her oath. The inquest was adjourned to Thursday.

Cleanings.

Oyster culture upon the most improved principles is now being pursued at Lymington, in Hants, with every prospect of success.

The swallows crossed the Rhine this summer before the end of September—a sure sign of an early, if not of a severe winter.

A bright little girl, attending Sunday-school for the first time, was asked, "Who went into the lion's den?" The little one appearing puzzled, the

teacher commenced spelling to awaken the child's memory, "D-a-m." "I can tell now," she exclaimed, all smiles, "it was Dan Tucker!"

During the past eight years twenty-two travellers and eleven guides have been killed in climbing the Alps.

The Mormons have been holding a conference at Glasgow. They decided by a unanimous vote that Brigham Young had a divine mission.

The concluding words of a Utah obituary notice are very pathetic:—"He leaves thirteen widows and fifty-four children to mourn his loss."

Last week 140,000 mackerel were caught off the Sussex coast. Nearly 100 tons weight of them were sent to London.

An Irish absentee is said to have sent this comforting message to his steward—"Tell the tenants that no threats to shoot you will terrify me."

A colossal statue of the Prince Consort was uncovered at Balmoral, on Tuesday, in the presence of the Queen and several members of the Royal family.

Mr. Holman Hunt, who has returned to England for a few months, has almost finished a picture of considerable size, representing "Isabella with the Basil Pot," from Keats's "Eve of St. Agnes."

A public dinner will be given to Mr. Charles Dickens on Saturday, the 2nd of November, at Freemasons' Hall, prior to his departure for America. Lord Lytton has consented to take the chair upon the occasion.

An Englishman in Prussia, where the people are much given to horse-eating, was asked at the table d'hôte if he would try a little of their favourite viand. "No, I thank you," he replied; "I object altogether to the horse being in the cart."

It appears that next August there will be visible over a large area of Central India a total solar eclipse, the duration of which will be double that of '60. Mr. Pritchard states in *Good Words* that skillful and properly-instructed persons will proceed to India from England to take some important scientific observations.

A Welsh judge, famous both for his neglect of personal cleanliness and his insatiable desire for place, once applied to a friend at Court to intercede with the Minister for another Government appointment. "Ah," exclaimed the friend, "my dear sir, as you have asked the Minister for everything else, why have you never asked him for a piece of soap and a nail-brush?"

Dr. Richardson's new anæsthetic is favourably reported upon in an account of two severe operations by Mr. Spencer Wells. In the first case in-fect insensibility was produced in four minutes, in the second case in about six minutes. This valuable remedy is the bichloride of methylene, which differs from chloroform in the rapidity with which it produces perfect insensibility.

THE PUDDLER AND HIS BISHOP.—It is told of one of the Black Country sheep of the Bishop of Lichfield's flock that, hearing there was a bishop at Bilston, and not knowing precisely what a bishop was, he took his bull pup over from Wednesbury, for the express purpose of trying the animal's mettle upon the new-comer, announcing to a friend that the dog would pin "it," whatever it turned out to be.—*Birmingham Post*.

A MINISTER INTERRUPTED.—On Sabbath forenoon last the congregation worshipping in Cathcart-street United Presbyterian Church, Ayr, were thrown into a state of consternation by a person in the most emphatic manner contradicting the minister while preaching. The Rev. Mr. Copeland was discoursing on faith, and had just given expression to the words, "Brethren, there is great want of faith in our day," when a man, unknown, came to the door almost immediately behind the pulpit, and opening it, cried out madly, "You're a liar! you're a liar!" and instantly disappeared. The seat-keeper and church-officer at once rushed to the door and ran round the church, but nobody could be seen.—*Ayr Observer*.

COMMON AMERICANISMS.—Among common Americanisms found in every newspaper, though not in the magazines that have any literary pretensions, are such phrases as "he was acquit," for "he was acquitted"; "he quit the room," for "he quitted the room"; "he pled guilty," and sometimes "he plead guilty," for "he pleaded guilty"; "he weeded the garden," for "he weeded the garden"; "he happened along," for "he happened to come along"; "I was standing around the street," for "standing about the street"; "he was illy prepared for the work," for "ill prepared"; "a thrifty tree," for "a thriving tree"; "right away," for "immediately"; "declension," for "refusal"; "he asked me to drive him to-day, but I was obliged to send him a declension"; "he said he would go into the timber for shelter," for "into the wood for shelter"; "a human," for "a human being,"—as "I did not expect to meet a human in such a place" (Hammond's "Wild Northern Scenes"); "Parson Brownlow is just as fierce upon dogs when they annoy him, as he is upon humans when they cross his path" (*Harper's Magazine*); "of that ilk," for "of that sort or kind"; "hurry up," for "make haste"; "dry up," or "shut up," for "be silent" or "hold your tongue"; "elegant" for "good or excellent,"—as "elegant butter," "elegant water," "elegant cabbage," &c.; "handsome," for "beautiful," as "the Falls of Niagara are

very handsome;" "retiracy," for "seclusion, retirement, or a fortune sufficient to retire upon"—"Yes, Mr. Speaker, I'd a powerful sight sooner go into retiracy among the red wild aborigines of our wooden country, nor consent to this bill" (Carlton's "New Purchase"); "to loan," for "to lend"; "he availed of the offer," for "he availed himself of the offer"; "avails," for "proceeds or profits"—"Expecting to subsist on the bounty of government rather than on the avails of their own industry" (Stodart's "Louisiana"); "a pike," for "a turnpike"; "a few," for "a little"—"Were you alarmed? No; but I was astonished a few!" "item," for "information"—"the minute that you get item that I'm back, set off for the cross road" ("New York Spirit of the Times"); "he done it" for "he did it"—the prisoner made no defence—she only said, "I done it"; "quite," for "very" or "very large."—*Blackwood's Magazine* for October.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have fluctuated much during the week, in sympathy with prices at the Paris Bourse. When the French expedition to Rome was imminent, Consols went down to 93½, but since the advent to power of General Cialdini they have rebounded; they now stand at 94½ for money and account.

The Royal Bank of Liverpool has suspended payment. The cotton bills which it holds, and has tried to get rediscounted in London, have been refused. Hence the stoppage. It is asserted that there is no lack of assets. The liabilities are estimated at 4,000,000l.

The Bank of Amsterdam has advanced its rate of discount from 2½ to 3 per cent.

The last return of the Bank of France exhibits a diminution of 163,000l. in the stock of bullion. That stock has declined 2,816,000l. since the grand total of September 19, when it exceeded 39,000,000l. The efflux is said to be due to purchases of wheat. There is an increase of 740,000l. in the amount of bills discounted.

The last Bank of England return shows a decrease of 847,672l. in the stock of coin and bullion in both departments, partly due to foreign and partly to home demand. The other features of the return are those which appertain to the effect of three days' dividend payments.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Oct. 16.

ISSUE DEPARTMENT.

Notes issued	£37,134,420	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,134,420
	£37,134,420		£37,134,420

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,891,303
Reserve	3,065,233	Other Securities	16,951,047
Public Deposits	4,456,587	Notes	12,140,875
Other Deposits	20,432,737	Gold & Silver Coin	1,126,942
Seven Day and other Bills	602,310		
	£43,109,867		£43,109,867

Oct. 17, 1867. FRANK MAY, Deputy Chief Cashier.

Births, Marriages, and Deaths.

BIRTH.

ELLINGTON.—October 18, at Walton-on-Thames, Mrs. Henry Leonard Ellington, of a son.

MARRIAGES.

CHAMPNESS—MCNEIL.—October 9, at Holloway Congregational church, by the Rev. H. H. Carlisle, LL.B., of Southampton, assisted by the Rev. J. Mark Wilks, of Holloway, the Rev. William Champness, of Wem, Salop, only son of William Champness, Esq., of Lee, Kent, to Marion, eldest daughter of David McNeil, Esq., of Hornsey-road, Holloway.

STEVENSON—WHITTLE.—October 12, by licence, in St. Paul's Independent Chapel, by the Rev. W. Roaf, Mr. John Stevenson, of Wigan, to Miss Alice Whittle, of Lytham.

JACKSON—FARRAR.—October 14, at the Congregational Church, Halifax, by the Rev. E. Mellor, Mr. Robert O. Jackson, to Miss Elizabeth Farrar, of Halifax.

SNELL—DUNFORD.—October 15, at the Independent chapel, Chalmers, North Devon, by the Rev. John Woolgar, Mr. Thomas Snell, yeoman, to Mrs. Ann Dunford.

BULLY—JAMES.—October 15, at the Congregational chapel, Merthyr Tydfil, by the Rev. Edward H. Jones, of Bridgewater, Thomas Nicholson, youngest son of the late Thomas Bully, Esq., of Wembdon, near Bridgewater, to Cecily, only surviving daughter of the late Job James, Esq., of King's Castle, near Cardiff.

CHRISTIE—CHARTRES.—October 15, at the United Presbyterian church, Blacket-street, Newcastle, by the Rev. R. Leitch, assisted by the Rev. T. Doda, the Rev. James Christie, Otterburn, to Eliza, third daughter of Mr. Chartres, solicitor, Newcastle-upon-Tyne.

CROSBIE—RILEY.—October 15, at Camden-road Chapel, by the Rev. Francis Tucker, Andrew Crosbie, of Liverpool, to Hannah, daughter of the late Benjamin Riley, Esq., of Camden-road Villas.

GILBERT—ROWNTREE.—October 16, at the Friends' Meeting-house, York, George Gilbert, son of the late J. A. Gilbert, of Banbury, to Hannah Elizabeth, daughter of the late Joseph Rowntree, of York.

DEBNE—ATTENBOROUGH.—October 16, at the Congregational church, Steeple, by the Rev. Charles Winter, of Brimpton, assisted by the Rev. C. E. Gordon Smith, pastor of the church, William Deane, Esq., of Mayland Hall, Mayland, to Miss Anne Smith Attenborough, eldest daughter of George Attenborough, Esq., Steeple, Essex. This being the first marriage in the above place of worship, the happy couple were presented with a copy of the Holy Scriptures. No cards.

BROWN—CONGREVE.—October 16, at the Metropolitan Tabernacle, by the Rev. C. H. Spurgeon, the Rev. John Alexander Brown, of Bermondsey, to Amy, second daughter of George Thomas Congreve, Esq., of Coombe Lodge, Peckham.

SHIPLEY—ELLIS.—October 16, at the Friends' Meeting-house, Leicester, Alfred Shipley, of Knowle, near Bristol, to Sarah Ann, third daughter of the late Joseph Ellis, of Glenfield, near Leicester.

ALDRICH—RAYER.—October 16, at the Independent chapel, Worthing, by the Rev. B. Price, Robert, second son of Mr. R. Aldrich, Diss, to Jane Anne, third daughter of Mr. J. W. Rayer, of the same place.

ROBERTS—GARSIDE.—October 17, by licence, at the Congregational church, Rnabon, by the Rev. John Lewis, assisted by the Rev. T. Davison, Quinta, Mr. Charles Roberts, engine-driver, to Jane, eldest daughter of Mr. Garside, inspector of mines, Cefn.

SELBY—BIGG.—October 17, at Stepney-green Tabernacle, by the Rev. Archibald G. Brown, brother-in-law of the bride, Mr. Richard Selby, of Commercial-road, Stepney, to Grace Elizabeth, fourth daughter of Mr. James Bigg, of Camberwell.

TURNER—HOWDON.—October 17, at Victoria Chapel, Grimsby, by the Rev. W. Cullin, Mr. Cornelius Turner, of Stanley, near Wakesfield, to Elizabeth Ann, eldest daughter of the late Mr. James Howdon, Great Grimsby.

JACKSON—MOWATT.—October 19, at the Congregational church, Harrogate, by the Rev. J. S. Hastie, of Osley, Mr. Richard Jackson, of Leeds, youngest son of Mr. William Jackson, of Selby, to Eliza, eldest daughter of the late Mr. Alexander Mowatt, of Wick.

SAUNDERS—DAVIDSON.—October 22, at Park Chapel, Hornsey, by the Rev. John Corbin, John Henry, son of Charles Saunders, Esq., of Strand-on-the-Green, Chiswick, to Harriett Davidson, niece of Orlando Vidler, Esq., Hill-side House, Muswell-hill.

DEATHS.

BARNARD.—October 6, at West House, Harlow, Susannah Barnard, daughter of the late William Barnard, Esq., Harlow, Bury.

LLOYD.—October 9, at Sparkbrook, Birmingham, Mary, the beloved wife of Isaac Lloyd, aged sixty-six.

PRINCEP.—October 9, Edward, eldest son of the Rev. W. Princep, Baptist minister.

SHEPHERDSON.—October 10, at Great Driffield, aged seventy-four years, Mr. George Shepherdson, for upwards of fifty years a consistent member of the Independent church in that town, and for more than forty years a deacon of the church and superintendent of the Sunday-school.

STOKES.—October 12, at his residence, New Parks, near Leicester, Thomas Stokes, Esq., in the eighty-fourth year of his age.

CALVERT.—October 16, at Manchester, aged forty-eight years, Esther, the beloved wife of Mr. William R. Calvert, Supervisor of Inland Revenue.

EDMETT.—October 16, at the Elms, Maldstone, Laura, youngest daughter of George and Mary Ann Edmett, aged seventeen years.

COLCHESTER.—October 18, at his residence, No. 34, Berkeley-square, after a protracted illness, Admiral the Right Hon. Charles Lord Colchester, in the seventieth year of his age.

PYE-SMITH.—October 18, at Rumlé, Alexandria, Egypt, aged twenty-seven, Edward Pye-Smith, eldest son of the late John William Pye-Smith, Esq., of Sheffield.

HAYNES.—October 19, at Bath-place, Cheltenham, Sarah, wife of the Rev. Thomas Haynes.

WHITE.—October 20, in his eighty-fourth year, John Bazley White, Esq., of Belgrave-place, Blackheath.

LOOSLEY.—Aged seventy-two, at Hayden Mill, near Hartwell, Bucks, much respected, Mr. Loosley. The deceased had been a member of the Independent chapel, Aylesbury, for half a century, for nearly forty years of which time he had acted as deacon.

HOLLOWAY'S PILLS.—PROVISION.—As autumn treads on winter, slender, delicate, and pale-faced youths become listless, languid, and debilitated, unless an alternative combined with some tonic be administered to quicken their enfeebled organs. This precise requirement is supplied in these noted Pills, which can and will accomplish all that is wanted, provided the printed instructions surrounding them meet with scrupulous attention. Holloway's Pills are especially adapted to supply the medical wants of youth, because his medicine acts gently, though surely, as a purifier, regulator, alternative, tonic, and mild aperient. A very few doses of these Pills convince any discouraged invalid that his cure lies in his own hands, and a little perseverance only is demanded for its completion.

Markets.

CORN EXCHANGE, LONDON, Monday, October 21.

There was a better supply of English wheat to this morning's market than for some time past. This, coupled with the reaction which set in last week, caused buyers to hold aloof, and to effect sales a decline of 2s. to 4s. per quarter from the rates of this day a fortnight would require to have been submitted to. For foreign we lower our quotations 1s. to 2s. per quarter from Monday last, at which reduction the trade was not active. Barley a slow sale, at the late advance. Beans and peas dull. The arrivals of foreign oats for the week are not large; but still they are equal to the demand. The trade for this article has participated in the general dullness, and the sales made to-day were at a decline of fully 1s. per quarter from the rates obtainable on Monday last.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. s.		s. s.
Essex and Kent, red, old	57 to 67	FRAS—	
Ditto new	58 64	Gray	57 to 59
White, old	58 71	Maple	58 59
new	58 67	White	58 40
Foreign red	55 65	Boilers	58 40
white	57 72	Foreign, white	59 45
BARLEY—		RYE	52 34
English malting	59 50		
Oatmeal	50 56	OATS—	
Distilling	40 45	English feed	23 20
Foreign	30 44	potatoes	23 25
		Scotch feed	24 21
MALT—		potatoes	29 25
Pale	72 78	Irish black	21 24
Oatmeal	78 80	white	22 30
Brown	58 68	Foreign feed	21 27
BEANS—			
Ticks	41 44	WHEAT—	
Harrow	41 44	Town made	52 57
Small	43 48	Country Marks	43 45
Egyptian	—	Norfolk & Suffolk	43 45

BREAD.—LONDON, Saturday, October 19.—The prices of wheaten bread in the metropolis are from 10d. to 10½d.; household ditto, 7½d. to 9½d.

METROPOLITAN CATTLE MARKET.

MONDAY, October 21.—The total imports of foreign stock into London last week amounted to 11,092 head. In the corresponding week in 1866 we received 15,267; in 1865, 24,129; in 1864, 18,922; in 1863, 13,251; in 1862, 7,320.

In 1861, 14,648; and in 1860, 9,877 head. Our market was seasonably well supplied with foreign stock to-day, which moved off slowly, at last week's decline in the quotations. We were tolerable well, but not to say heavily, supplied with beasts fresh up from our own grazing districts, and the quality of most breeds was good. There was no fresh stock from Scotland; but the arrivals from Ireland were rather extensive. For all breeds we have to report a slow sale, at last Monday's currency. The highest figure was 4s. 10d. per 8 lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,200 shorthorns, &c.; from other parts of England, 600 various breeds; and from Ireland, 492 oxen, cows, &c. The show of sheep was moderate; but we observed a slight falling off in their quality. No quotable change took place in prices; but the sale for all breeds was very inactive. Some of the foreign sheep were very fat. Prime small calves were in fair request, at full prices. Large calves were very dull, at barely late rates. The quotations ranged from 4s. 2d. to 5s. 2d. per 8 lbs. We were well supplied with pigs, which met a slow inquiry, at last Monday's currency, viz., from 3s. 4d. to 4s. 3d. per 8 lbs. The foreign pigs came to hand in good saleable condition.

Per 8 lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inf. coarse beasts.	3	2	to	3	4	Prime Southdown	4	6	to	4	8
Second quality	3	6	to	3	10	Lambs	0	0	to	0	0
Prime large oxen.	4	0	to	4	4	Lge. coarse calves	1	2	to	4	8
Prime Scots, &c.	4	6	to	4	10	Prime small	4	10	to	5	2
Coarse inf. sheep.	3	2	to	3	4	Large hogs	3	4	to	3	8
Second quality	3	6	to	3	10	Neatam. porkers.	3	10	to	4	2
Pr. coarse woolled	4	0	to	4	4						

Quarter-old store pigs, 22s. to 26s. each. Suckling Calves, 23s. to 26s.

NEWGATE AND LEADENHALL, Monday, October 21.

These markets are fairly supplied with each kind of meat. Generally speaking, the trade is heavy, at drooping prices. Last week's imports into London were 250 packages from Hamburg and 535 ditto from Rotterdam.

Per 8 lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.	
Inferior beef	3	0	to	3	2	Inf. mutton	3	0	3	4
Middling ditto	3	4	3	8	Middling ditto	3	6	4	0	
Prime large do.	3	10	4	0	Prime ditto	4	2	4	4	
Do. small do.	4	2	4	4	Veal	3	8	4	6	
Large pork	3	0	3	6	Lamb	0	0	0	0	
Small pork	3	8	4	2						

BOROUGH HOP MARKET, Monday, October 21.—Our market is active, and a fair average business has been transacted during the past week, resulting in an advance of 10s. per cwt. Many holders still decline to offer their hops, believing that higher prices will shortly prevail. The continental markets are reported firmer, and an advance of 5s. to 7s. is asked on forward contracts. New York advices to the 8th inst. report a very firm market for all kinds of hops. Arrivals light, with a fair trade. Mid and East Kent, 9d. 10s. to 11d.; Waid of Kent, 7d. 15s. to 9d.; Sussex, 7d. 10s. to 9d.; Farnham, 9d. 15s. to 12d.; Bavarian, 7d. to 9d. 9s.; Belgians, 5d. 12s. to 6d. 10s.; yearlings, 7d. to 9d. The import of foreign hops into London last week consisted of 2,046 bales from Amsterdam, 625 Boulogne, 777 Dunkirk, 621 bales and 28 packets Hamburg, 1,181 bales and 32 bags Harburg, 349 bales Bremen, 373 Calais, 201 Ghent, 468 Rotterdam, 215 St. Petersburg, and 30 Brussels.

PROVISIONS, Monday, Oct. 21.—The arrivals last week from Ireland were 3,938 firkins butter, and 2,019 bales bacon, and from foreign ports, 25,529 casks, &c., butter, and 1,584 bales bacon. We had less doing in Irish butter the past week than for some time, the mildness of the weather interfering with the sale; prices remain unchanged. Foreign sold slowly, at a decline of about 2s. per cwt. Bacon declined about 4s. per cwt., without causing any improved demand.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 21.—These markets are well supplied with potatoes. On the whole the trade has ruled steady at our quotations. Last week's import consisted of 7 bales from Rotterdam, 190 baskets Bordeaux, 75 sacks 15 tons Dieppe, 568 sacks 221 bags 37 tons Dunkirk, 19 tons Ghent, 5 casks Hamburg, and 1 hamper from Amsterdam. Regents, 90s. to 125s. per ton; Sussex, 100s. to 130s.; rocks, 80s. to 100s.

SEED.—Monday, Oct. 21.—Fine samples of red cloverseed continue to be inquired for, and full prices are demanded for such, but not many sales were effected. White cloverseed was quite as dear, and in moderate request. Trefolls were firm in value, with some inquiry for the best English. White mustardseed was firm, but in small supply. Winter tares were easier to buy, with a limited sale.

WOOL, Monday, Oct. 21.—We have again to report a heavy demand for all kinds of English wool, both for home use and export, on rather lower terms. The inquiry for export has fallen off considerably, whilst the supply of wool is rather extensive.

OIL, Monday, Oct. 21.—Lined oil has been quieter, and prices have declined, whilst there has been a falling off in the demand for rape-oil. In other oils not much has been doing, and prices have been irregular. Coconut and palm oils have been in limited request, on former terms.

TALLOW, Monday, Oct. 21.—The market is firm, at 45s. per cwt. for P.Y.C. on the spot. Town tallow, 44s. 9d. net cash.

COAL, Monday, Oct. 21.—Huttons 22s. 3d., Stewarts 21s. 9d., Tees 22s., H. Lynns 20s., Edin. Mains 20s. 6d., Framwellgate 20s. 3d., Hartley 18s. 6d. Briar trade at the advance. 45 ships at sea.

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